

# SŪKTA SAṅGRAHA



By

Paṇḍit Śrī Rāma Rāmānuja Ācāri

[srimatham.com](http://srimatham.com)



18/06/2016

## CONTENTS

1. Brahmā Sūkta .....	6
2. Puruṣa Sūktam .....	6
3. Nārāyaṇa Sūktam .....	9
4. Viṣṇu Sūktam .....	11
5. Śrī Sūktam .....	12
6. Bhū Sūktam .....	14
7. Nīlā Sūktam .....	16
8. Rudra Sūktam .....	16
9. Ā no bhadraḥ Sūkta .....	17
10. Abhaya Mantra .....	18
11. Aghamarṣaṇa Sūktam .....	18
12. Dūrva & Mr̥tika sūktams .....	20
13. Aikātya Sūktam .....	21
14. Anna Sūktam .....	21
15. Āyusya Sūktam .....	22
16. Āyusya-mantrāṇi .....	22
17. Durgā Sūktam .....	24
18. Sarasvati Sūktam .....	25
19. Medhā Sūktam .....	26
20. Hiranyagarbha Sūktam .....	27
21. Nāsadāsiya Sūktam .....	28
22. Rājā Sūktam .....	29
23. Navagraha Sūktam .....	29
24. Pavamāni Sūktam .....	33
25. Rakṣoghna Sūkta 1. ....	35
26. Rakṣoghna Sūkta 2. ....	37
27. Svasti Sūktam.....	38
28. Bhādrā Vada sūktam .....	39
29. Bhāgya Sūktam .....	39
30. Namaḥ prācyai diśa .....	41
31. Vāstu Sūktam .....	42
32. Śālā Sūktam .....	42
33. Sarpa Sūktam .....	44
34. Yama Sūktam.....	44
35. Trisuparṇa Mantrāṇi.....	46
36. Brahma-varcasā Anuvākah .....	48
37. Brahmodaya Anuvākah .....	50
38. Agni sūktam .....	52
39. Gaṇapatyatharvaśīrṣopaniṣat .....	52
40. Nārāyaṇa Upaniṣad.....	55
41. Īśa-vāsyā Upaniṣad .....	57
42. Sūrya Upaniṣad .....	59
43. Rudram .....	61
44. Camakam .....	69
45. Sanyāsa Sūktam .....	74
46. Pitara Sūktam.....	74
47. Manyu sūktam 1 & 2 .....	76
48. Śānti mantrāṇi .....	78



## Introduction

Every dvija should spend some time each and every day studying and memorizing some sections of the Veda. In this volume we have gathered together most of the major sūktas from various Vedas which are useful and meaningful. The actual ceremonial use differs from occasion, tradition and community.

## Brahma-yajña

- Be seated facing the East or North, and perform ācamanam, then recite the saṅkalpam.

Saṅkalpaḥ;

hariḥ om tat sat | mama upāta samasta duritakṣaya dvāra śrī pareśvara  
prītyartham/śrī bhagavad ājñayā bhagavad kainkarya rūpeṇa — brahma-yajñam  
kariṣye |

- Touch some water.
- Śrīvaiṣṇavas recite the following:—

**ārambha mantra;**

kṛtāṅca kariṣyāmi bhagavan nityena bhagavat kainkarya rūpeṇa mahā  
vibhūti cāturātmyā brahma-yajñena bhagavantam vāsudevam arcayiṣyāmi ||

I am engaged in doing that which has already been done; it is the daily rite; the service of the Supreme Person Śrī Kṛṣṇa; I shall now adore the Divine Vasudeva through this rite of Brahma-yajña.

- Wash the hands while reciting;

vidyudasi vidya me pāpmān anṛtāt satyam upaimi

O Lord you are a flash of Brilliant Light; make me mindful of my transgressions, by this may I reach the Truth.

- Repeat ācamanam silently, wipe mouth and then wash hands.
- Touch water and then touch each of the following parts of the body.

Head	—	all fingers.
Eyes	—	ring finger.
Nose	—	index finger.
Ears	—	little finger.
Chest	—	palm of the hand.

- Wash hands again.
- Place pavitrīs on both hands and then do three prāṇāyāmas.
- Sit with the right leg above the left one and clasp the brahmāñjali then recite;

om bhūḥ | tat savitur vareṇyam |

om bhuvah | bhargo devasya dhīmahi |

om suvah | dhiyo yo nah pracodayāt |

om bhūḥ | tat savitur vareṇyam | bhargō devasya dhīmahi |

om suvaḥ | dhiyo yo naḥ pracodayāt |

om bhūr bhuvas suvaḥ | tat savitur vareṇyam bhargō devasya dhīmahi |  
dhiyo yo naḥ pracodayāt |

om bhūr bhuvas suvaḥ | tat savitur vareṇyam bhargō devasya dhīmahi |  
dhiyo yo naḥ pracodayāt |

- Recite the first verse of each of the Vedas;

### Rig Veda

agnim ilē purohitam yajñasya devam rtvijam | hotāram ratna dhātāmam || 1 ||

*I Praise Agni, the Chosen Mediator, the Shining One, the Minister, the summoner, who most grants ecstasy.*

### Yajur Veda

iṣe tvorje tvā vāyavās sthopāyavās stha devo vās savitā prārpāyatu  
śreṣṭhatamāya karmaṇa || 1 || ā pyāyadhvam aghniyā deva-bhāgam  
ūrjasvatīḥ payāsvatīḥ prajāvatīr-anamīvā āyakṣmā mā vās stena īsata  
māghaśaguṇ so rudrasya hetīḥ pari vo vṛṇaktu dhruvā asmin gopātau  
syāta bahvir-yajamānasya paśūn pāhi || 2 ||

*O Palasha branch I am cutting you in order to use you as an offering to the gods. O Calves! Depart from your mothers to the forest to eat grass and again return to your master's house in the evening. O Cows the Supreme Lord that is within you impels you so that your milk may be used in the sacrifice.*

### Sāma Veda

agna āyāhi vītaye grṇāno havya dātaye | nihotā satsi barhiṣi ||

*Agni moves and arouses the desires of the devotee to bestow oblations. He presides below in existence and binds us with desires to the variegated sense activities.*

### Atharvana Veda

śan-no devīr-abhiṣṭāya āpo bhavantu pītaye | śam yor-abhisravantu naḥ ||

*May the excellent waters be helpful to us for our bliss and our drink. May they flow all around, for curing our ailments, and preventing us from falling prey to them.*

## ADHYAYANA

- One should now recite a few sūktams, if this is not possible then just recite only the puruṣa sūktam.
- Taking water in the right hand sprinkle it around the head with;

om̐ satyaṁ tapaḥ śraddhāyāṁ juhomi ।

- Repeat three times;

om̐ namo brahmaṇe namo 'stvagnaye namaḥ pṛthivyai nama auṣadhībhyah ।  
namo vāce namo vācas-pataye namo viṣṇave bṛhate kārōmi ॥

om̐ śāntiś śāntiś śāntiḥ ॥

*I pay my obeisance to Brahma and to you O Agni, to the Earth and to the Herbs. To Speech and the Lord of Speech, salutations to Vishnu, this I do for the Sacred Vedas. Om Peace Peace*

- Wash the hands;

vṛṣṭir asi vṛśca me pāpmān-anṛtāt satyam upāgām ॥

O Lord you are the cause of all separation; separate me from sin. From untruth I have reached the Truth.

- Acamanam.

## 1. Brahmā Sūktam

Taittiriya Brahmana 2:8:8

brahmā<sup>1</sup> jajñānam<sup>1</sup> prathama<sup>1</sup>m purastād<sup>1</sup> viśīmatas-<sup>1</sup>surucō<sup>1</sup> veṇa<sup>1</sup> āvaḥ<sup>1</sup> |  
subudhniyā<sup>1</sup> upamā<sup>1</sup> asya<sup>1</sup> viśīthās-<sup>1</sup>sataśca<sup>1</sup> yonim<sup>1</sup> asataśca<sup>1</sup> vivaḥ<sup>1</sup> || 1 ||

*In the beginning, first was the Veda generated, the delight of existence overcame the gods from on high revealing the most profound and simple revelations — the source of the existent and the non-existent. (Vajasaneyi Samhita 13:3) AV.4.1.1a TS.4.2.8.2. VS.13.3*

pitā<sup>1</sup> virājagum<sup>1</sup> ṛṣabho<sup>1</sup> rayīnām<sup>1</sup> | antarīkṣam<sup>1</sup> viśva-rūpa<sup>1</sup> āviveśa<sup>1</sup> |  
tam<sup>1</sup> arkair<sup>1</sup> abhyarcanti<sup>1</sup> vatsam<sup>1</sup> | brahma<sup>1</sup> santam<sup>1</sup> brahmaṇā<sup>1</sup> vārdhayantaḥ<sup>1</sup> || 2 ||  
brahma<sup>1</sup> devān<sup>1</sup> ajanayat<sup>1</sup> | brahma<sup>1</sup> viśvām<sup>1</sup> idam<sup>1</sup> jagat<sup>1</sup> |  
brahmaṇaḥ<sup>1</sup> kṣatram<sup>1</sup> nirmitam<sup>1</sup> | brahma<sup>1</sup> brāhmaṇa<sup>1</sup> ātmanā<sup>1</sup> || 3 ||  
antarāsmi<sup>1</sup> ime<sup>1</sup> lokāḥ<sup>1</sup> | antar<sup>1</sup> viśvām<sup>1</sup> idam<sup>1</sup> jagat<sup>1</sup> |  
brahmaiva<sup>1</sup> bhūtānām<sup>1</sup> jyeṣṭham<sup>1</sup> | tena<sup>1</sup> korhati<sup>1</sup> sparditam<sup>1</sup> || 4 ||  
brahmaṇ<sup>1</sup> devās-<sup>1</sup>trayaś<sup>1</sup> trigum<sup>1</sup> śat<sup>1</sup> | brahmaṇ<sup>1</sup> indra<sup>1</sup> prajāpati<sup>1</sup> |  
brahmaṇ<sup>1</sup> ha<sup>1</sup> viśvā<sup>1</sup> bhūtāni<sup>1</sup> | nāvi<sup>1</sup> vāntas<sup>1</sup> samāhitā<sup>1</sup> || 5 ||  
catasra<sup>1</sup> āśāḥ<sup>1</sup> pracaran<sup>1</sup> tvagnayaḥ<sup>1</sup> | imam<sup>1</sup> no<sup>1</sup> yajñam<sup>1</sup> nayatu<sup>1</sup> prajānan<sup>1</sup> |  
ghṛtaṁ<sup>1</sup> pinvaṇ<sup>1</sup> ajaragum<sup>1</sup> suvīram<sup>1</sup> | brahma<sup>1</sup> samidh<sup>1</sup> bhavatyā<sup>1</sup> hūtinām<sup>1</sup> || 6 ||

## 2. Puruṣa Sūktam

sahasra<sup>1</sup> śīrṣā<sup>1</sup> puruṣaḥ<sup>1</sup> | sahasrākṣas<sup>1</sup> sahasra<sup>1</sup> pāt<sup>1</sup> |  
sa bhūmim<sup>1</sup> viśvato<sup>1</sup> vṛtvā<sup>1</sup> | atyātiṣṭhad<sup>1</sup> daśāṅgulam<sup>1</sup> || 1 ||

*The Supreme Being has a thousand heads, a thousand eyes, a thousand feet. Pervading the cosmos on every side He fills a space ten fingers beyond.*

puruṣa<sup>1</sup> evedagum<sup>1</sup> sarvaṁ<sup>1</sup> | yad<sup>1</sup> bhūtaṁ<sup>1</sup> yac<sup>1</sup> ca<sup>1</sup> bhavyaṁ<sup>1</sup> |  
utāmṛtatva<sup>1</sup> syeśānaḥ<sup>1</sup> | yad<sup>1</sup> annenā<sup>1</sup> tirohati<sup>1</sup> || 2 ||

*The Supreme Being indeed is all this, what hath been and what yet shall be. It is He who confers on all immortality by which alone they live.2.*

etāvān<sup>1</sup> asya<sup>1</sup> mahimā<sup>1</sup> | ato<sup>1</sup> jyāyāguś<sup>1</sup> ca<sup>1</sup> pūruṣaḥ<sup>1</sup> |  
pādo'sya<sup>1</sup> viśvā<sup>1</sup> bhūtāni<sup>1</sup> | tripād<sup>1</sup> asyām<sup>1</sup> ṛtam<sup>1</sup> divi<sup>1</sup> || 3 ||

*So mighty is His grandeur, yea greater than this is the Supreme Being. All creatures comprise one fourth of Him, three fourths eternal life above. 3.*

tripād<sup>1</sup> ūrdhva<sup>1</sup> udait<sup>1</sup> puruṣaḥ<sup>1</sup> | pādo'syehā<sup>1</sup> bhavāt<sup>1</sup> punaḥ<sup>1</sup> |  
tato<sup>1</sup> viśvaṁ<sup>1</sup> vyakramat<sup>1</sup> | sāśanānaśane<sup>1</sup> abhi<sup>1</sup> || 4 ||

*With three fourths the Supreme Being rose up; one fourth again remained here. Thence He moved forth to every side, over what eats and what eats not. 4.*

tasmāḍ virāḍ ajāyata | virājo adhi pūruṣaḥ |  
sa jāto atyaricyata | paścād bhūmim atho purah || 5 ||

*From Him was Viraj (Shining Forth) born, again from Viraj emerged the Primeval Man.  
When born he spread to the east and west, beyond the boundaries of the world. 5.*

yat puruṣeṇa haṇiṣā | devā yajñam atānvata |  
vasanto asyāsīd ājyam | grīṣma idhmaś śarad-haviḥ || 6 ||

*Then the devas performed a sacrifice. The Primeval Being Himself was the offering.  
Spring became the ghee, summer the faggots, and the autumn the rice offering. 6.*

saptāsyāsan paridhāyaḥ | tris sapta samidhaḥ kṛtāḥ |  
devā yad yajñam tanvānāḥ | abadhnan puruṣam paśum || 7 ||

*Then seven were the enclosing sticks, His kindling brands were three times seven.  
In that sacrifice of the Devas the Primeval Being was bound as the victim. 7.*

tam yajñam barhiṣi praukṣan | puruṣam jātam āgrataḥ |  
tena devā ayajanta | sādhyā ṛayaś ca ye || 8 ||

*This the Supreme Being, the first born being, was purified by asperitions.  
Thus was performed the first sacrifice by the devas and rishis of yore. 8.*

tasmāḍ yajñāt sarva hutah | sambhṛtaṁ pṛṣad ājyam |  
paśūguṁs tāggaś cakre vāyavyān | āraṇyān grāmyāśca ye || 9 ||

*From that general sacrifice the dripping ghee was gathered up.  
He formed the creatures of the air and the animals both wild and tame. 9.*

tasmāḍ yajñāt sarva hutah | ṛcaḥ sāmāni jajñire |  
chandāguṁsi jajñire tasmāt | yajus tasmāḍ ajāyata || 10 ||

*From that great general sacrifice, Rik and Sama hymns were born,  
There from the various metres were born, the Yajus had its birth from it. 10.*

tasmāḍ asva ayajanta | ye ke cobhayādataḥ |  
gavo ha jajñire tasmāt | tasmāj jāta ajā vayah || 11 ||

*From it were horses born, from it all animals with two rows of teeth.  
Cows were born there from, from it were goats and sheep produced. 11.*

yat puruṣam vyadadhuḥ | katidhā vyākālpayan |  
mukhaṁ kim asya kau bāhū | kā vūrū pādā vucyete || 12 ||

*When they contemplated the Primeval Being in how many ways did they conceive of Him? What was His  
mouth? What were His arms? What were His thighs and feet called?*

brāhmaṇo'sya mukhaṁ āsīt | bāhū rājanyaḥ kṛtāḥ |  
ūrū tad asya yad vaiśyaḥ | padbhyāguṁ sūdro ajāyata || 13 ||

*The brahmin was his mouth, of both His arms was the Raja made.  
His thighs became the Vaishya, from His feet was the Shudra produced. 13.*

candramā manaso jātaḥ | cakṣos-sūryo ajāyata |  
mukhād indraś cāgniś ca | prāṇād vāyur ajāyata || 14 ||

*The Moon was created from His mind, and from His eye the Sun had birth.  
From His mouth were Indra and Agni born, from His breath came the wind. 14.*

nābhyā āsīd antarikṣam | śīrṣṇo dyaus samāvartata |  
padbhyām bhūmir diśaś śrotrāt | tathā lokāguṃ ākalpayan || 15 ||

*From His navel came the astral world, and from His head the world beyond.  
Earth from His feet and space from His ears, thus did they create the worlds. 15.*

vedāham etaṃ puruṣaṃ mahāntam | āditya varṇaṃ tamāsa tu pāre |  
sarvaṇi rūpaṇi vicitya dhīraḥ | nāmāni kṛtvā bhivadan yadāste || 16 ||

*I know the mighty Supreme Being, whose color is like the Sun, beyond the reach of darkness. He the Omniscient One, creates from Himself all the manifold forms and calls them by various names.*

dhātā purastād yam udājahārā | śakraḥ pravidvān pradiśaś-catasraḥ |  
tam evā vidvān amṛta iha bhavati | nānyaḥ panthā ayanāya vidyate || 17 ||

*The first creator [Brahma] knew the Supreme Being, he in turn made Him known to Shakra [Indra] who proclaimed it in the four directions. Hence even today he who knows Him and the creation thus; as permeated, pervaded and possessed by the Supreme Being verily attains immortality. There is no other way. [For spiritual perfection]*

yajñena yajñam āyajanta devāḥ | tāni dharmāni prathamā-nyāsan |  
te ha nākaṃ mahimānaś sacante | yatra pūrve sādhyās santi devāḥ || 18 ||

*The gods sacrificed through sacrifice, thus were the first ordinances established. Those great Beings who base their lives upon sacrifice verily reaches the highest Spiritual Realm where all the sādhyas (nitya sūris) dwell.*

adbhyas sambhūtaḥ pṛthivyai rasācca | viśvakarmaṇaś samāvartatādhi |  
tasya tvaṣṭā vidadhād rūpaṃ-eti | tat puruṣasya viśvaṃ ājānam agre || 19 ||

*In the beginning this universe arose from Vishvakarma [the Universal Architect] through water, earth, fire and the other elements. He excelled Aditya, Indra and the other gods.  
Fashioning the form thereof Tvashta proceeded, thus was the universe created in the beginning from the Primeval Being.*

vedāham etaṃ puruṣaṃ mahāntam | āditya varṇaṃ tamāsaḥ parastāt |

*I know this mighty Supreme Being whose splendour is like the sun, beyond the reach of darkness.*

tam evaṃ vidvān amṛta iha bhavati | nānyaḥ panthā vidyate'yanāya || 20 ||

*He alone who knows Him becomes immortal here, there is no other path to liberation.*

prajāpatiś carati garbhe antaḥ | ajāyamāno bahudhā vijāyate |  
tasya dhīrāḥ pariṇanti yonim | maricīnāṃ padam icchanti vedhasaḥ || 21 ||

*In the womb moves Prajapati [the Lord of Creatures], He never becoming born is manifested in variegated forms. The wise discern the Source from whence He arises, the first patriarchs sought the position which Marici and the others had obtained.*

yo de<sub>ve</sub>bhya ā<sub>ta</sub>pā<sub>ti</sub> | yo de<sub>vā</sub>nām pu<sub>ro</sub>hi<sub>ta</sub>ḥ |  
pur<sub>vo</sub> yo de<sub>ve</sub>bhyo jā<sub>ta</sub>ḥ | na<sub>mo</sub> ru<sub>cā</sub>ya brā<sub>h</sub>ma<sub>ye</sub> || 22 ||

*He who gives light and heat to the gods, the First, Foremost agent of the gods.  
To Him, to the Resplendent, to the Holy One salutations be.*

ru<sub>ca</sub>m brā<sub>h</sub>ma<sub>m</sub> ja<sub>na</sub>yā<sub>nta</sub>ḥ | de<sub>vā</sub> agre tad ā<sub>bru</sub>van |  
ya<sub>s</sub> tva<sub>i</sub>va<sub>m</sub> brā<sub>h</sub>ma<sub>no</sub> vi<sub>dyā</sub>t | ta<sub>syā</sub> de<sub>vā</sub> a<sub>sa</sub>n va<sub>śe</sub> || 23 ||

*Thus spake the gods at first, as they begat the Bright and Holy One;  
The brahmin who may know you thus, shall obtain dominion over all the gods.*

hrī<sub>s</sub> ca te la<sub>k</sub>ṣmī<sub>s</sub> ca pa<sub>tnyau</sub> | a<sub>ho</sub> rā<sub>tre</sub> pā<sub>rś</sub>ve |  
na<sub>k</sub>ṣa<sub>trā</sub>ṇi rū<sub>pam</sub> | ā<sub>s</sub>vi<sub>na</sub>u vyā<sub>ttam</sub> |  
i<sub>ṣ</sub>ta<sub>m</sub> ma<sub>ni</sub>ṣā<sub>ṇa</sub> | a<sub>mum</sub> ma<sub>ni</sub>ṣā<sub>ṇa</sub> | sa<sub>rva</sub>m ma<sub>ni</sub>ṣā<sub>ṇa</sub>ḥ || 24 ||

*Beauty and Fortune are your two consorts, each side of you are day and night.  
The constellations are your form, the Ashvins your mouth.  
Being such grant me whatever I desire; yonder world and all other happiness.*

### 3. Nārāyaṇa Sūktam

sa<sub>ha</sub>ṣ<sub>ra</sub>-śī<sub>r</sub>ṣā<sub>m</sub> de<sub>va</sub>m vi<sub>ś</sub>vā<sub>k</sub>ṣā<sub>m</sub> vi<sub>ś</sub>va-śā<sub>m</sub>bhu<sub>va</sub>m |  
vi<sub>ś</sub>va<sub>m</sub> nā<sub>rā</sub>ya<sub>ṇa</sub>m de<sub>va</sub>m-a<sub>k</sub>ṣā<sub>ra</sub>m pa<sub>ra</sub>ma<sub>m</sub> pa<sub>da</sub>m || 1 ||

*1. This universe is truly (the body of) the Supreme Godhead only. Therefore it is dependant upon Him; the Self-effulgent Divine Being; who has countless head and eyes, who is the producer of joy for the universe, whose form the universe is; who is the Controller and the Cause of all beings, all-pervasive, imperishable and the unsurpassed Ruler and Saviour of all.*

vi<sub>ś</sub>va<sub>ta</sub>ḥ pa<sub>ra</sub>mā<sub>n</sub>-ni<sub>tya</sub>m vi<sub>ś</sub>va<sub>m</sub> nā<sub>rā</sub>ya<sub>ṇa</sub>gu<sub>m</sub> ha<sub>ri</sub>m |  
vi<sub>ś</sub>va<sub>m</sub> e<sub>ve</sub>da<sub>m</sub> pu<sub>ru</sub>ṣa<sub>sta</sub>d vi<sub>ś</sub>va<sub>m</sub> upa<sub>jī</sub>vati || 2 ||

*2. He is superior to this universe, endless and multi-form. He is the goal of humanity and the Destroyer of sin. That Supreme Person is the universe and the Creator thereof.*

pa<sub>ti</sub>m vi<sub>ś</sub>va<sub>syā</sub>tme<sub>ś</sub>va<sub>ra</sub>gu<sub>m</sub> śā<sub>ś</sub>va<sub>ta</sub>gu<sub>m</sub> śi<sub>va</sub>m a<sub>cyu</sub>ta<sub>m</sub> |  
nā<sub>rā</sub>ya<sub>ṇa</sub>m ma<sub>hā</sub>-jñe<sub>ya</sub>m vi<sub>ś</sub>vā<sub>tmā</sub>na<sub>m</sub> pa<sub>rā</sub>ya<sub>ṇa</sub>m || 3 ||

*3. He is the Protector-of-the-universe and the Ruler-of-individual-souls, He is permanent, supremely auspicious and unchanging. He has embodied Himself in mankind as the Indwelling-spirit. He is supremely worthy of being known by creatures; the One who is embodied in the universe and who is the Supreme-goal.*

nā<sub>rā</sub>ya<sub>ṇa</sub> pa<sub>ro</sub> jyoti<sub>r</sub>-ā<sub>tmā</sub> nā<sub>rā</sub>ya<sub>ṇa</sub>ḥ pa<sub>ra</sub>ḥ |  
nā<sub>rā</sub>ya<sub>ṇa</sub> pa<sub>ra</sub>m-brā<sub>hma</sub> ta<sub>tt</sub>va<sub>m</sub> nā<sub>rā</sub>ya<sub>ṇa</sub>ḥ pa<sub>ra</sub>ḥ || 4 ||  
nā<sub>rā</sub>ya<sub>ṇa</sub> pa<sub>ro</sub> dhyā<sub>tā</sub> dhyā<sub>na</sub>m nā<sub>rā</sub>ya<sub>ṇa</sub>ḥ pa<sub>ra</sub>ḥ || 5 ||

*4. Narayana is the Supreme-Reality designated as Brahman. Narayana is the Supreme, Narayana is the Supreme Light (described in the Upanishads), Narayana is the Supreme. Narayana is the most excellent meditator and meditation.*

yacca kiñcit jagat sarvaṁ drśyate śrūyate'pi vā |  
antar-bāhiśca tat sarvaṁ vyāpya nārāyaṇaḥ sthitaḥ || 6 ||

5. Whatsoever there is in this universe known through perception or report; all that is pervaded by Narayana within and without.

anantaṁ avyayaṁ kaviguṁ samudrentaṁ viśva śambhuvam |  
padma kośa pratikāśaguṁ hrdayaṁ cāpyadhomukham || 7 ||

6. One should meditate within the inverted lotus-bud like heart; upon that Supreme Person, the Limitless, Unchanging, All-knowing, the Cause-of-happiness to the universe; who is the end of the ocean of Samsara and the goal of all striving. The point of focus in meditation is the space within the heart which resembles an inverted lotus bud.

adho niṣṭyā vitastyānte nābhyāṁ upari tiṣṭhāti |  
jvāla-mālā-kulaṁ bhātī viśvasyāyatanam mahat || 8 ||

7. It should be known that within the heart which is situated between the larynx and the navel, the Lord of the universe abides shining with a garland of flames.

santataguṁ śilābhistu lambatyā kośa sannibham |  
tasyānte suṣiraguṁ sūkṣmaṁ tasmin sarvaṁ pratiṣṭhitam || 9 ||

8. The heart resembles an inverted lotus-bud surrounded by arteries. Within it there is a subtle space, within which everything is established.

tasya madhye maṇa-agnir viśvārcir viśvato-mukhaḥ |  
so'grabhuḥ vibhajan tiṣṭhan nāhāram ajaraḥ kaviḥ || 10 ||

9. In that space is the Undecaying, omni-faced, great Light, which has flames on every side. He enjoys the food presented and metabolizes it in the body.

tīryag ūrdhvaṁ adhaś-śāyī raśmayas tasya santatā |  
santāpayati svaṁ deham āpāda tala-mastakaḥ ||  
tasya madhye vahni śikhā aṇiyordhvā vyavasthitaḥ || 11 ||

10. The rays of that Fire spread out, upwards and downwards warming the whole body from head to foot. In the center of that Light which permeates the whole body there abides a thin tongue of flame; the color of gold which is most subtle.

nīla-toyadā madhyasthād vidyullekheva bhāsvārā |  
nīvāra śūkavat tanvī pītā bhāsvatyaṇūpamā || 12 ||

11. It is dazzling like a flash of lightening that appears in a dark rain cloud. It is a slender as the awn of a paddy grain which serves as a comparison to illustrate its subtlety.

tasyā śikhāya madhye paramātmā vyavasthitaḥ |  
sa brahma sa śivas sa haris sendra so'kṣaraḥ paramas svarāt || 13 ||

12. The Supreme Soul dwells within that flame, He is Brahma, He is Siva, He is Vishnu, He is Indra, He is the Supreme Cause-of-the-universe, the Self-luminous One.

ṛtaguṁ satyaṁ paraṁ brahma puruṣaṁ kṛṣṇa piṅgalaṁ |  
ūrdhva-retam virūpākṣam viśva-rūpāya vai namo namaḥ || 14 ||



13. The Supreme Brahman the Absolute Reality is a Being dark-blue and yellowish in color, absolutely chaste and possessing uncommon eyes; salutations to Him of the Universal-form.

om nārāyaṇāya vidmahe vāsudevāya dhīmahi ।  
tanno viṣṇuḥ pracodayāt ॥ 15 ॥

14. May we know the Cause-of-all-beings, we meditate upon the Indweller-of-all-jivas; may that Supreme Omnipresent one enlighten our intellects.

#### 4. Viṣṇu Sūktam

viṣṇor nukāṁ vīryāṇi pravocaṁ yaḥ pārthivāni vimame rajāgm̐ si yo  
askabhāyad uttaragm̐ sadhastham vicakramāṇas tredho rugāyaḥ ॥ 1 ॥

I will declare the mighty deeds of Vishnu; of Him who measured out the earthly regions. Who established the highest abode, thrice setting down His footstep, widely striding. (R.V.1:154:1)

viṣṇor nukāṁ vīryāṇi pravocaṁ yaḥ pārthivāni vimame rajāgm̐ si yo  
askabhāyad uttaragm̐ sadhastham vicakramāṇas tredho rugāyo viṣṇo  
rarātamasi viṣṇoḥ prṣṭhamasi viṣṇoḥ śnaptrestho viṣṇo syūyasi viṣṇo  
dhruvam asi vaiṣṇavam asi viṣṇave tvā ॥ 1 ॥

I will declare the mighty deeds of Vishnu; of Him who measured out the earthly regions. Who established the highest abode, thrice setting down His footstep, widely striding. RV.1:154:1 You are the forehead of Vishnu; you are the back of Vishnu; ye two are the corners of Vishnu's mouth. You are the thread of Vishnu, you are the fixed point of Vishnu. You are of Vishnu; to Vishnu you. TS. 1:2:13

tad āsya priyam abhipātho aśyām । naro yatra devayavo madanti ।  
urukram asya sa hi bandhur itthā । viṣṇoḥ pade param madhva uthsaḥ ॥ 2 ॥

May I attain to His well-beloved realm where the devotees rejoice. For there springs, close akin to the Wide-Strider; the source of immortality in Vishnu's highest footstep.

pratad viṣṇus tavate vīryāya । mṛgo na bhīmaḥ kūcaro giriṣṭhāḥ ।  
yosyoruṣu triṣu vikramaṇeṣu । adhikṣiyanti bhuvanāni viśvā ॥ 3 ॥

For this His mighty deed is Vishnu praised, who like some wild lion, dread, prowling, roams the mountains. He within whose three wide-extending paces all living creatures have their existence.

paro mātrayā tanuvā vṛdhāna । na te mahitvam anvaśnuvanti ।  
ubhe te vidma rajasi prthivyā । viṣṇo devatvaṁ paramasya vithse ॥ 4 ॥

Humans cannot comprehend your greatness, Who expands beyond all bound and measure with your body. Both your two regions of the earth, O Vishnu we know; you O God knows the highest.

vicakrame prthivīm eṣa etām । kṣetrāya viṣṇur manuṣe daśasyan ।  
dhruvāso asya kīrayo janāsaḥ । urukṣitagm̐ sujanīm ācakāra ॥ 5 ॥

Over this earth with mighty step strode Vishnu, ready to give it for a home to Manu. In Him the humble people trust for refuge; He, the Nobly Born, has made them spacious dwellings.

trir devaḥ prthivīm eṣa etām | vicakrame śartācasam mahitvā |  
pra-viṣṇur astu tava sastaviyān | tveṣagga hyāsyā sthavīrasya nāmā || 6 ||

*Three times God strode forth in all His grandeur over this earth bright with a hundred splendours. Foremost is Vishnu, stronger than the strongest; for glorious is His name Who lives forever.*

atō devā avantu no yato viṣṇur vicakrame | prthivyās sapta dhāmābhiḥ || 7 ||

*The gods be gracious unto us even from the place whence Vishnu strode. Through the seven regions of the earth.*

idaṁ viṣṇur vicakrame tredha nidādhe paḍam |  
samūḍham asya pāgm̐sure || 8 ||

*Through all this world strode Vishnu; thrice His foot he planted, and the whole was gathered in His footstep's dust.*

trīṇi padā vicakrame viṣṇur gopā adābhyah | ato dharmāṇi dhārayan || 9 ||

*Vishnu, the Protector, He whom none deceives, made three steps, thenceforth. Establishing His high ordinances.*

viṣṇoḥ karmāṇi paśyata yato vratāṇi paspaśe | indrasya yujyasya sakḥāḥ || 10 ||

*Look upon the deeds of Vishnu, whereby the friend of Indra, close-allied, Has let his pastimes be seen.*

tad viṣṇoḥ paramaṁ padagm̐ sadā paśyanti sūrayaḥ |  
divīva cakṣurātātām || 11 ||

*The nitya sūris evermore behold that loftiest place where Vishnu is, placed as it where an eye in heaven.*

tad viprāso vipanyavō jāgrvāgm̐ saḥ samindhate |  
viṣṇor yat paramaṁ paḍam || 12 ||

*This Vishnu's station most sublime, the singers ever vigilant, Lovers of holy song light up. (Rik Veda 1:22: 16-21)*

pāryāptyā ananta-rāyāyā sarvā stomo'tirātra ṁttama mahār bhavati  
sarvasyāptyai sarvasya jittyai sarvaṁ eva tenāpnoti sarvaṁ jayati ||

## 5. Śrī Sūktam

hiraṇyavarṇāṁ harīṇīm suvarṇa rajata-srajām |  
candrām hiraṇ-māyīm lakṣmīm jātavedo ma āvaha || 1 ||

*1. O Jataveda! O Agni! Invite for my sake, the Goddess of good fortune, the golden-hued dame, the doe-like, moon-like maiden wreathed in gold and silver.*

tām ma āvaha jāta-vedo lakṣmīm anāpagāminīm |  
yasyām hiraṇyaṁ vindeyaṁ gāmaśvaṁ puruṣān aham || 2 ||

*2. O Knower-of-all-beings! Take me to the Goddess of Good Fortune - not a fickle deity, but one who is unswerving. May I obtain gold, cows, horses and men from her. May I be blessed with all the material comforts, such as wealth, cattle, conveyances, friends, servants and progeny.*

aśva-pūrvām rātha-madhyām haṣṭi-nāda prabodhinīm ।  
śrīyaṁ devīm upahvaye śrīr-mā devī juṣatām ॥ 3 ॥

*3. I invoke Mother Lakshmi to approach me with horses ahead and chariots in the middle and tumultuous sounds of elephants.*

kām sōsmītām hiraṇya prākārām ārdraṁ jvalantīm tr̥ptām tarpayantīm  
padme sthitām padma-varṇām tām ihopahvaye śrīyam ॥ 4 ॥

*4. I invoke the smiling Goddess of prosperity, lotus-like in colour, beaming, content, satisfying, seated on a lotus, in a rampart of gold. She transcends all sense perception. She is absolute.*

candrām prabhāsām yaśasā jvalantīm śrīyaṁ loke deva juṣtām udārām । tām  
padminīm śaraṇam ahaṁ prapadye lakṣmīr me naśyatām tvām vṛṇe ॥ 5 ॥

*5. I seek refuge in the brilliant Goddess who is generous and delightful. This Goddess of prosperity is assiduously sought after by devas. May her opposite - alakshmi- denoted by desire, anger, greed, penury, unhappiness and misfortune be utterly destroyed.*

āditya varṇe tapaso'dhijāto vanaspatīs tava vṛkṣo'tha bilvaḥ ।  
tasya phalāni tapasā nūdantu māyāntarā yāśca bāhyā alakṣmīḥ ॥ 6 ॥

*6. O Deity dazzling like the Sun's orb! The bilva tree which comes to fruition without flowering has sprung from your austerity. It's fruits are the result of your penance. May the bilva fruit dispel any ignorance and impediments, inner and outer. May they destroy my misfortune.*

upaītu mām deva-sakhah kīrtiśca maṇinā saha ।  
prādurbhūto'smi rāṣṭre'smin kīrtim ṛddhiṁ dadātu me ॥ 7 ॥

*7. May the friend of the Deva approach me with fame and precious stones. I am born in this country. May Kubera bless me with prosperity and celebrity.*

kṣut-pīpāsām malām jyeṣṭhām alakṣmīm nāśayāmyaham ।  
abhūtim asamṛddhiṁ ca sarvān nirṇūda me gr̥hāt ॥ 8 ॥

*8. I shall drive away from myself impurities, hunger and thirst. O Goddess banish from my home all ill-luck, calamities and poverty.*

gandha-dvārām durādharṣām nitya puṣtām karīṣiṇīm ।  
īśvarīguṁ sarva bhūtānām tām ihopahvaye śrīyam ॥ 9 ॥

*9. I invoke here in this world the Goddess of prosperity, the Mother Earth, who is inviolable. She is of exhaustable nourishment, representing wealth of cattle. She is the mistress of all creatures.*

manasaḥ kāmam ākūtim vācas satyam aśīmahī ।  
paśūnāguṁ rūpam-annasya mayi śrīś śrayatām yaśaḥ ॥ 10 ॥

*10. May all my desires be fulfilled. May all my intentions come true and my utterances be truthful. May the Goddess be with me for ever in the form of abundant food, increased fame, fine form all kinds of domestic animals.*

kardamēna prajā-bhūtā mayi sambhava kardama ।  
śrīyaṁ vāsaya me kule mātaram padma mālinīm ॥ 11 ॥

11. O Kardama! By your advent, the Goddess has become a Mother, do reside with me. Establish the Mother, the Goddess of prosperity, wreathed with garlands of lotuses, in my habitation.

āpās sṛjantu snigdhāni ciklīta vāsa me gr̥he |  
nica devīm mātaraḡgaś śriyaṁ vāsaya me kule || 12 ||

12. Let the waters produce friendly results. O Chiklita! (Kamadeva) Come and stay with me. Make your Mother, the Goddess of plenty, abide in my abode.

ādrām puṣkariṇīm puṣṭim suvarṇām hema mālinīm |  
sūryām hiraṇmayīm lakṣmīm jātavedo ma āvaha || 13 ||

13. O Jataveda, the Divine Fire! Bring me the golden Lakshmi, moist with compassion. Endowed with tawny colour, she nourishes the worlds. She is attended by elephants. She wears a garland of flowers and is bedecked in gold.

ādrām yaḥ kariṇīm yaṣṭim piṅgalām padma mālinīm |  
candrām hiraṇmayīm lakṣmīm jātavedo ma āvaha || 14 ||

14. O Jataveda, the Divine Fire! Bring me the annointed Lakshmi of golden hue. Bring the Mother who holds the mace in her hand. Lead the Deity of prosperity to my dwelling.

tām ma āvaha jātavedo lakṣmīm anapagāminīm | yasyām hiraṇyaṁ  
prabhūtaṁ gāvō dāsyo'śvān vindeyaṁ puruṣān aham || 15 ||

15. O Mystic Fire! Bring me lakshmi who will always stay with me. May I be endowed by her grace, wealth in plenty, horses and cattle, maids and servants, friends and companions.

yaḥ śuciḥ prayato bhūtvā juhuyād ājyaṁ anvaham |  
sūktaṁ pañca daśarcaṁ ca śrī kāmā satataṁ jāpet || 16 ||

16. Whoever desire to obtain Lakshmi, should having purified himself and become equanimous, should daily offer fire sacrifice with ghee, reciting the 15 stanzas of this Srisukta.

padma-priye padmini padma-haste padmālaye padma-dalāyatākṣi |  
viśva-priye viṣṇu mano'nukūle tvat pāda padmam mayi sannidhatsva ||

O Lakshmi with eyes like lotuses and to who lotuses are dear, who holds lotuses in her hands, and dwells within the lotus of the heart, the beloved of the whole world and the one to whom Vishnu concedes, may your lotus feet always be the object of contemplation for me.

## 6. Bhū Sūktam

bhūmīr bhūmnā dyaur varīṇā'ntarīkṣaṁ mahitvā |  
upasthe te devyadite'gnim annādam annādyāyā dadhe || 1 ||

O goddess Aditi, You are the Earth in depth. sky in breadth, atmosphere in greatness. In your lap, I place Agni, the all-consumer for the consumption [of oblations].

āyaṅgauḥ pṛsnīr akramī dasānan mātaraṁ punaḥ |  
pitarāñ ca prayant-suvaḥ || 2 ||

*The spotted bull has come and sat before the mother in the east. Advancing to his Father heaven. (R.V. X :189:1)*

triguṁ śaddhāma virājati vāk pataṅgāya śisriye |  
pratyasya vaha dyabhiḥ || 3 ||

*Thirty places he rules; Speech relies upon wings to fly; bear it with the days.*

asya prāṇād apānatyantaścarati rocanā |  
vyakhyan mahiṣas suvaḥ || 4 ||

*With her inspiration from his expiration, She wanders between the worlds;  
The bull discerns the heaven.*

yatvā kruddhāḥ paro vapā manyunā yad avartyā |  
sukalpam agne tat tava punas-tvoddīpayām asi || 5 ||

*If in anger I have scattered you, in rage or through misadventure  
May that offence be rectified by you O Agni, again we rekindle you.*

yatte manyu paroptyasya pṛthivīm anu dadhvase |  
ādityā viśve tad-devā vasavaśca samābharan || 6 ||

*Whatever of you scattered in rage, was spread over the earth,  
That the Adityas, the All-gods and the Vasus gathered together.*

mano jyotir juṣatām ājyaṁ vicchinnaṁ yajñaguṁ samimam dadhātu |  
brhaspatī tanutām imam no viśve devā iha mādayantām || 7 ||

*Mind, light, rejoice in oblation. May he unite this scattered sacrifice.  
May Brhaspati extend it; may the All-gods rejoice herein. (Kṛṣṇa Yajur Veda 1;5;3;)*

medinī devī vasundharā syād vasudhā devī vāsaviḥ | brahma varcasah  
pitrnāgass śrotraṁ cakṣur manah || 8 || devī hiraṇya-garbhiṇī devī prasūvariḥ |  
rasane satyāyane sīda || 9 || samudravatī sāvitṛī ha no devī mahyaṅgī | mahō-  
dharāṇī mahō vyathisthāḥ | śṛṅge śṛṅge yajñe yajñe vibhīṣaṇī | indra patnī  
vyāpinī surasarid iha || 11 || vāyumatī jalaśayanī śriyaṁ dhā rājā satyandho  
pari medinī | śvoparidhataṁ gāya || 12 || viṣṇu-patnīm mahīm devīm  
mādhavīm mādhava-priyām | lakṣmīm priya sakhīm devīm namāmy-  
acyuta vallabhām || 13 ||

om dhanur-dharāyai vidmahe | sarva siddhyai ca dhīmahi | tanno dharā  
pracodayāt | śṛṇvanti śroṇām amṛtasya gopām | puṇyām asyā upa śṛṇomi  
vācam | mahīm devīm viṣṇu patnīm ajūryām | pratīcī menāguṁ haviṣā  
yajāmaḥ | tredhā viṣṇur urugāyo vicakrame | mahīm divaṁ pṛthivīm  
antarikṣam | tacchroṇaiti śrava icchamānā | puṇyagga ślokaṁ yajamānāya  
kṛṇvati ||

## 7. Nīlā Sūktam

Taittiriya Samhitā 4;4;12

nīlām devīguṃ śaraṇam ahaṃ prapādye | grṇāhi | ghṛtavatī savitar  
ādhipatyaiḥ payasvatīr antirāśāno astu | dhruvā diśām viṣṇu  
patnyaghorā'syeśānā sahasoyā manotā | brhaspatir mātariśvota vāyus  
sandhuvānā vātā abhi no grṇantu | viṣṭambho divo dharuṇaḥ pṛthivyā  
asyeśānā jagato viṣṇu patnī ||

*Do be gracious unto us. Rich in ghee, O Savitr, through your sovereignty be the bounteous region rich in milk, for us. The firm among the quarters, Lady-of Vishnu, the mild, ruling over this strength, the desirable, Brhaspati, Matarisvan, Vayu, the winds blowing together be gracious unto us. Supporter of the Sky, supporter of the earth, ruling this world O Lady of Vishnu. (T.S. 4;4;12)*

## 8. Rudra Sūktam

pariṇo rudrasya hetir vṛnaktu pari dveṣasya durmatiragāyoh |  
avasthirā maghavadbhyas tanuśva mīdavastokāya tanayāya mṛdaya || 1 ||

*May Rudra's missile turn aside and spare us, the great wrath of the Impetuous One avoid us. Turn bounteous God, your strong bow from our princes, and be gracious to our seed and our offspring.*

stuhi śrutaṃ garta sadam yuvānaṃ mṛgan na bhīmam upahatnum ugram |  
mṛdā jaritre rudras tavā no anyante asman nivāpantu senāḥ || 2 ||

*Praise Him who is seated in the inner most recesses of the heart, the Young, the Famous, the Chastiser of sinful acts. Almighty, the Cause of grief to the transgressors, praised, be gracious to the singer; let your hosts spare us and smite down another.*

mīduṣṭama śivatama śivo naḥ sumanā bhava | parame vṛkṣa āyudan  
nidhāya kṛtiṃ vasāna ācara pinākam bimradāgahi || 3 ||

*O Most bounteous, most auspicious, be auspicious and favorably inclined to us; placing your bow on the highest tree, clad in your tiger- skin, come and approach us bearing your spear.*

arhaṇ bibharśi sāyakā nidhanvā | arhaṇ niṣkaṃ yajataṃ viśvarūpam |  
arhaṇ nidhan dayase viśvam abhuvam | na vā ojīyo rudra tvad asti || 4 ||

*Venerable are you who carries bow and arrows, venerable is the many hued and honoured necklace. Venerable- smitting asunder all forces of chaos, one mightier than you there is not O Rudra.*

tvam āgne rudro aśūro mahō divas tvagum śartho marutaṃ prkṣa īśiṣe |  
tvam vadāy rarunair yāsi śaṅgayas tvam pūṣā vidhataḥ pāśin utmanā || 5 ||

*The Cause of distress are you to the miscreants, the Lord of mighty heaven; you're the Leader of the Marut host, you're the Lord of Food. You trave with red winds your home is in bliss, as Pushan you yourself protects your devotees.*

āvo rājānam adhvarasya rudragum hotāragum satya yajagum rodasyoh |  
agnim purātana yitnora cittā dhiranya rūpam avase kṛnudhvam || 6 ||



*Win, to assist You, Rudra, Lord of worship, Priest of both worlds, effectual sacrificer.  
Agni invested with His golden colours, before the thunder strike and lay you senseless*

## 9. Ā no bhadrāḥ Sūktam

Rig Veda 1:89:

ā nō bhadrāḥ kratavo yantu viśvato'dabdhāso aparitāsa udbhidah |  
devā no yathā sadamid vṛdhe asannaprāyuvō rakṣitāro dīve dīve ||

*1. MAY good concepts come to us from every side, un-beguiling, unhindered, and beneficial, that the Gods ever may be with us for our benefit, our guardians day by day unceasing in their care.*

devānām bhadrā sumatir ṛjūyatām devānām rātirabhi no ni vartatām |  
devānām sakhyam upasedimā vyaṁ devā na āyuh pratirantu jīvasē || 2 ||

*2 May the auspicious favour of the Gods be ours, on us descend the bounty of the righteous Gods. The friendship of the Gods have we devoutly sought: so may the Gods extend our life that we may live.*

tān pūrvayā nividā hūmahe vyaṁ bhagaṁ mitram aditiṁ dakṣamasridham  
aryamaṇam varuṇam somam aśvinā sarasvatī nas subhagā mayas karat || 3 ||

*3 We summon them here with an ancient hymn, Bhaga, the friendly Dakṣa, Mitra, Aditi, Aryaman, Varuna, Soma, the Asvins. May Sarasvatī, auspicious, grant us contentment.*

tanno vātō mayobhu vātu bheṣajam tanmātā pṛthivī tat pita dyauḥ |  
tad grāvāṇas soma suto mayobhuvas tad aśvinā śṛṇutam dhiṣṇyā yuvam || 4 ||

*4 May the Wind waft to us that pleasant medicine, may Earth our Mother give it, and our Father Heaven, And the joy-giving stones that press the Soma's juice. Asvins, may you, for whom our spirits long, hear this.*

tam īśānam jagatas-tasthuṣas-patiṁ dhiyam jinvaṁ avase hūmahe vyaṁ |  
pūṣā no yathā vedā sāmāsād vṛdhe rakṣitā pāyur-adabdhāsvastayē || 5 ||

*5 Him we invoke for aid who reigns supreme, the Lord of all that stands or moves, inspirer of the soul, that Pusan may promote the increase of our wealth, our infallible keeper and our guard for our good.*

svasti na indro vṛddhaśravāḥ | svasti naḥ pūṣā viśvavedāḥ |  
svasti na tārksyo ariṣṭanemiḥ | svasti no brhaspatir dadhātu || 6 ||

*6 Illustrious far and wide, may Indra prosper us: may Pusan prosper us, the Master of all wealth. May Tarksya with uninjured felines prosper us: Brhaspati grant to us prosperity.*

prṣād aśvā marutaḥ prṣni-mātaraś śubham yāvāno vidathēṣu jagmayah |  
agni jīhvā manavas sūra cakṣaso viśveno devā avasā gāman iha || 7 ||

*7 The Maruts, Sons of Prani, borne by spotted steeds, moving in glory, frequently visiting holy rites, Sages whose tongue is Agni, brilliant as the Sun, hither let all the Gods for our protection come.*

bhadram karṇebhiḥ śṛṇuyāma devā bhadram paśyemākṣibhir-yajatrāḥ |  
sthirair-aṅgais-tuṣṭuvāguṁ sastaṇūbhiḥ vyaśēma devahitam yadāyuh ||

*8 Gods, may we with our ears listen to what is beneficial, and with our eyes see what is good, you Holy Ones. With limbs and bodies firm may we extolling you attain the term of life appointed by the Gods.*

śatam innu śarado anti devā yatrā naścakrā jarasaṁ tanūnām |  
putrāso yatrā pitaro bhavanti mā no madhyārīṣat-āyur-gantōḥ || 9 ||

*9 A hundred autumns stand before us, O Gods, within whose space you bring our bodies to decay; Within whose space our sons become fathers in turn. Break not in the midst, our course of fleeting life.*

aditir dyaur aditir antarikṣaṁ aditir mātā sa pita sa putraḥ |  
viśvedevāḥ aditi pañca-janā aditir jātam aditir janitvam || 10 ||

*10 Aditi is the heaven, Aditi is mid-air, Aditi is the Mother and the Sire and Son.  
Aditi is all Gods, Aditi five-classed men, Aditi all that has been born and shall be born.*

## 10. Abhaya Mantra

(Atharva Veda 13;15;5,6)

abhāyam naḥ karatyantarikṣaṁ abhāyam dyāvā-prthivī ubhe ime |  
abhāyam paścād abhāyam purastād uttarād adharād abhāyam no astu ||

*May we be free from fear of anything in the sky above, in the space beyond or on the earth beneath , may we be free from fear of anything that is hidden from us or before us, that is above us or beneath us.*

abhāyam mitrād abhāyam amitrād abhāyam jñātād abhāyam parokṣāt |  
abhāyam naktam abhāyam divā naḥ sarvā āśā mama mitram bhavantu ||

*May our friends grant us the gift of fearlessness, may we not fear our enemies, may we be free from fear of the known and from the unknown, may we be fearless during the day and the night may all directions afford us the gift of fearlessness.*

## 11. Aghamarśana Sūktam

Nārāyaṇa Upaniṣad (Kṛṣṇa Yajur Veda)

hiraṇya śṛṅgaṁ varuṇaṁ prapadye tīrthaṁ me dehi yācitāḥ |  
yaṁ mayā bhuktaṁ asādhūnām pāpebhyaśca pratigrahaḥ || 1 ||

*I take refuge in Varuna, who is radiant like gold. O Varuna I entreat you to grant me the saving grace, for I have enjoyed that which belongs to unworthy people and have accepted gifts from people whose earnings were unlawful.*

yaṁ me manasā vācā karmaṇā vā duṣkṛtaṁ kṛtaṁ |  
tan na indro varuṇo brhaspatis savitā ca punantu punaḥ punaḥ || 2 ||

*May Indra, Varuna, Brahaspati and Savitar completely absolve me and my people from the sins that we have committed in thought word or deed.*

namo'gnaye'psumate nama indrāya namo varuṇāya namo vāruṇyaiḥ  
namo'dbhyaḥ | yad apāṁ krūrāṁ yad amedhyaṁ yad aśāntaṁ tad  
apāgacchatāt || 3 ||



*Salutations to the mystic fire hidden within the waters, Salutations to Indra, Salutations to Varuna, Salutations to the energy of Varuna, Salutations to the cosmic powers that are represented by water. Through the power of this chant let all that is injurious, impure or troublesome in water be destroyed.*

atyāśanād atī pānād yacca ugrāt pratigrahāt |  
tan me varuṇo rājā pāṇinā hyavamarśatu || 4 ||

*May King Varuna efface and absolve me of whatever sins I have incurred by eating unlawful food, drinking unlawful beverages and accepting gifts from unlawful persons.*

so'ham apāpo virajo nirmukta mukta kilbiṣaḥ |  
nākasya prṣṭham āruhya gacched brahma salokatām || 5 ||

*Thus becoming sinless and pure and freed from negative desires and attachment, may I ascend to the Supreme State of enlightenment and achieve union with the cosmic consciousness.*

yaścāpsu varuṇas sa punātvāgha-marṣaṇaḥ || 6 ||

*May the all pervading sin-effacing Varuna purify us.*

yat pṛthivyāguṃ rajas svamāntarikṣe virodasī |  
imāggas stadāpo varuṇaḥ punātvāgha-marṣaṇaḥ || 7 ||

*May the sin-effacing Varuna, the god or waters, purify the taint of sin that attaches to the beings dwelling on the earth, in the atmospheric regions and the intervening space, and also those connected with us.*

punantu vaśavaḥ punantu varuṇaḥ punātvāgha-marṣaṇaḥ |  
eṣa bhūtasya madhye bhuvānasya goptā || 8 ||

*May the Vasus purify us. May Varuna purify us. May the sage named Aghamarshana purify us. Varuna is the protector of the world that was, and also the world that exists at present between the past and future worlds*

eṣa puṇya-kṛtām lokān eṣa mṛtyor hiraṇmayam | dyāvā pṛthivyor hiraṇ-  
mayaguṃ saggas śṛitaguṃ suvaḥ | sa naḥ suvas saguṃ śīśādhi || 9 ||

*He grants to those doers of virtuous deeds the worlds which they deserve and to the sinful the world of death called Hiranmaya. Again Varuna who supports heaven and earth, having become the Sun is wholesome and attractive. Being so blissful and benevolent in nature Varuna grant us your favours and purify us.*

om ārdraṃ jvalatī jyotir aham āsmi | jyotir jvalatī brahmāham āsmi |  
yo'ham āsmi brahmāham āsmi | aham āsmi brahmāham-āsmi |  
aham evāham mām juhomi svāhā ||

*That Supreme Light which projected itself as the universe like a soaked seed which sprouts — I am that Supreme Light. I am that Supreme Light of Brahman which shines in the inmost essence of all that exists. In reality I am the same infinite Brahman even when I am experiencing myself as a finite self owing to ignorance. Now with the onset of knowledge, I am really that Brahman which is my eternal nature. Therefore I realize this identity by making myself, the finite self, an oblation into the fire of the infinite Brahman which I am always, May this oblation be well made.*

rtañ ca satyaṃ cābhiddhāt tapaso 'dhyājāyata |  
tato rātryajāyata tatās samudro arṇavaḥ |  
samudrād arṇavā dadhī samvatsaro ajāyata |

ahorātrāṇi vidadhaḥ viśvāsyā miśato vaśī |  
 sūryā candramasau dhātā yathā pūrvam ākalpayat |  
 divam ca prthivīm cāntarikṣam atho suvaḥ || R.V. 10:190

*From Tapas kindled to its height Eternal Law and Truth were born: Thence was the Night produced, and thence the billowy flood of sea arose. From that same billowy flood of sea the Year was afterwards produced. Ordainer of the days and nights, Lord over all who close the eye. Dhatar, the great Creator, then formed in due order Sun and Moon. He formed in order Heaven and Earth, the regions of the air, and light. (R.V. 10:190)*

## 12. Dūrvā & Mr̥ttika Sūktam

sahasra paramā devī śata-mūlā śatāṅkurā |  
 sarvaṁ haratu me pāpaṁ dūrvā duḥsvapna nāśinī || 1 ||

*May dūrva who represents the divine spirit, who is superior to a thousand purifying agencies, who has innumerable nodes and sprouts and who destroys the effects of evil dreams, remove all my defects.*

kāṇḍāt kāṇḍāt prarohantī puruṣaḥ puruṣaḥ pari |  
 evā no dūrve pratānu sahasreṇa śatena ca || 2 ||

*O durva, just as you spread further and further, multiplying at every node, putting forth fresh roots and stalks, so also help us to grow in progeny by hundreds and thousands.*

yā śatena pratanoṣi sahasreṇa virohasi |  
 tasyāste devīṣṭake vidhema haṁviṣā vayam || 3 ||

*O devi worshipped by devotees, may we worship you with oblations — you who multiplies yourself hundreds and grows in thousands.*

aśva-krānte ratha-krānte viṣṇu krānte vasundharā |  
 śirasā dhārayiṣyāmi rakṣasva mām paḍe paḍe || 4 ||

*O earth that is traversed by a horse, a chariot and Vishnu I shall place you upon my head; protect me at every step.*

bhūmir dhenur dharāṇi loka dhāriṇī  
 uddhṛtāsi varāheṇa kṛṣṇena śata bāhunā || 5 ||

*The earth is the giver of happiness like a milch cow, the sustainer of life and support for all living beings. You were raised up by the black Boar having a hundred hands.*

mṛttikē hana (me) pāpaṁ yaṁ mayā duṣkṛtaṁ kṛtaṁ |  
 mṛttikē brahma dattāsi kāśyapenābhimantritā |  
 mṛttikē dehi me puṣṭim tvayi sarvaṁ pratiṣṭhitam || 6 ||

*O excellent earth, destroy my evil deeds that I have committed. O excellent earth you are a gift from Brahma to creatures. Kasyapa the progenitor has sanctified you. O earth grant me prosperity, for everything depends on you.*

mṛttikē pratiṣṭhite sarvaṁ tanme nirṇudā mṛttikē |  
 tvayā hatena pāpeṇa gacchāmi paramāṁ gatim || 7 ||

*O excellent earth, the support of all beings, cleanse all defects from me, my evil deeds (which are obstacles) having been effaced by you, I shall attain to the highest goal.*

### 13. Aikatyā Sūktam

(Rig Veda 10,191:2,3,4.)

saṁ gacchadhvaḡuṁ saṁ vadadhvaṁ saṁ vo mānāguṁsi jānatām ||  
devā bhāgaṁ yathā pūrve sañjānānā upāsate ||

*Meet together, talk together, let your minds comprehend in harmony; In like manner as the ancient gods concurring, accepted their portion of the sacrifices.*

samāno mantras samītis samānī samānam manas-saha cittam eṣām |  
samānam keto abhisaguṁ rabhadhvaṁ samjñānena vo haviṣā yajāmahe ||

*May you pray together in harmony, may you strive for common goals with a common purpose, may you have associated desires. I repeat for you a common prayer, I offer for you a common oblation.*

samānī va ākūtiḥ samānā hṛdayāni vaḥ |  
samānam āstu vo maṇo yathā vas susahā 'sati ||

*United be your intention, united be your hearts, united your thoughts, so that there may be a thorough harmony among you.*

### 14. Anna Sūktam

(Taittiriya Brāhmaṇa 2:8:8:1,2,3)

aḥam āsmi prathamajā ṛtasyā | pūrvam devebhyo amṛtasya nābhiḥ |  
yo mā dadāti sa idēva mā'vāḥ | aḥam annam annam adantamadmi |  
pūrvam agner api hatyannam | yattau hā'sāte aham uttareṣu |  
vyāttamasya paśavas sujambham | paśyanti dhīrāḥ pracaranti pākāḥ |  
jahāmyanyam na jahāmyanyam | aḥam annam vaśam iccharāmi |

samānam artham paryemi bhuñjat | ko mām annam manuṣyo dayet |  
parāke annam nihitam loka etat | viśvair devaiḥ pitṛbhir guptam annam |  
yad adyate lupyate yat paropyate | śatātāmī sā tanūr me babhūva |  
mahāntau carū sakṛd dugdhenā paprau | divam ca pṛṣṇi pṛthivīm ca śākam  
tat sampibanto na minanti vedhasaḥ | naitad bhūyo bhavati no kanīyaḥ ||  
annam prānam annam apānam āhuḥ | annam mṛtyum tam u jīvātum āhuḥ |  
annam brahmaṇo jarasam vadanti | annam āhuḥ prajānam prajānam |  
mogham annam vindate apracetāḥ | satyam bravīmi vadha itsa tasya |  
nāryamaṇam puṣyati no sakhāyam | kevalāgho bhavati kevalādī |  
aḥam medhaḥ stanayan varṣannasmi | mām adantyaḥam abhyanyān ||  
ahaguṁ sadamṛto bhavāmi | madādityā adhi sarve tapanti om ||

## 15. Āyusya Sūktam

yo brahmā brahmaṇā ūjjahāra prāṇaiḥ śīraḥ kṛttivāsāḥ pinākī |  
 īśāno devas sa na āyūrda-dhātu tasmai juhomi haviṣā ghr̥teṇa || 1 ||  
 bibhrājamānas sarirasya madhyād rocamāno gharma rucir ya āgāt |  
 sa mṛtyu pāsān apanudya ghorān-ihāyuseṇo ghr̥tam attu devaḥ || 2 ||  
 brahma jyotir brahma patniṣu garbham yam ādadadhāt puru rūpam jayantam |  
 suvarṇa rambha graham arkaṁ arcyān tam āyuse vardhayāmo ghr̥teṇa || 3 ||  
 śrīyam lakṣmīm aubalām ambikām gām ṣaṣṭhīm ca yām indra senetyudāhuḥ  
 tām vidyām brahma-yoniḥ surūpām ihāyuse tarpayāmo ghr̥teṇa || 4 ||  
 dākṣāyaṇyas sarva yonyas sayonyas sahasraśo viśva-rūpā virūpāḥ |  
 sasūnavas sapatayas sayūthyā āyuseṇo ghr̥tam idam juṣantām || 5 ||  
 divyā gaṇā bahu rūpāḥ purāṇā āyuscido naḥ pramathnantu vīrān |  
 tebhyo juhomi bahudhā ghr̥teṇa mā naḥ prajāguṁ rīriṣo mōta vīrān || 6 ||  
 ekaḥ purastād ya idam babhūva yato babhūva bhuvanasya gopāḥ |  
 yam apyeti bhuvanaguṁ sāmparāye sa no havir ghr̥tam ihāyuse-ttu devaḥ ||  
 vāsūn rudrān ādityān maruto'tha sādhyān  
 ṛbhūn yakṣān gandharvāguṁśca pitṛguṁśca viśvān |  
 bhṛgūn sarpāguṁśca aṅgirāso'tha sarvān  
 ghr̥taguṁ hutvā svāyusyā mahayāma śāśvat || 8 ||  
 viṣṇo tvaṁ no antamaś śarmā yaccha sahantya |  
 pra te dhārā madhuścuta utsam duhrate akṣitam || 9 ||  
 mā na stoke tanāye mā na āyusi mā no goṣu mā no aśveṣu rīriṣaḥ |  
 vīrān mā no rudra bhāmīto 'vadhīr haviṣmānto namasā vidhema te || 10 ||

## 16. Āyusya-mantrāṇi

(Taittiriya Brāhmaṇa 2:7:7:2)

indrāya tvā tejasvate tejasvantagga śrīṇāmi |  
 indrāya tvaujasvate ojasvantagga śrīṇāmi |  
 indrāya tvā payāsvate payāsvantagga śrīṇāmi |  
 indrāya tvāyusmate āyusmantagga śrīṇāmi |

*O Indra, may I be conjoined with that splendour that is within you.*

*O Indra, may I be conjoined with that strength that is within you.*

*O Indra, may I be conjoined with that virility that is within you.*

*O Indra, may I be conjoined with that longevity that is within you.*

tejosi | tatte prayacchāmi | tejasvad astu me mukham | tejasvac-chiro astu me  
| tejasvān viśvataḥ pratyaṅg | tejasā sampipṛgdhi mā ||

*You are splendid. That I beseech of you. May my countenance be filled with splendour. May my mind be filled with splendour. Splendour spreading everywhere. May I be furthered by that splendour.*

ojosi | tatte prayacchāmi | ojasvad astu me mukham | ojasvac-chiro astu me |  
ojasvān viśvataḥ pratyaṅg | ojasā sampipṛgdhi mā ||

*You are strong. That I beseech of you. May my countenance be filled with strength. May my mind be filled with strength. Strength spreading everywhere. May I be furthered by that strength.*

payosi | tatte prayacchāmi | payasvad astu me mukham | payasvac-chiro  
astu me | payasvān viśvataḥ pratyaṅg | payasā sampipṛgdhi mā ||

*You are virile. That I beseech of you. May my countenance be filled with virility. May my mind be filled with virility. Virility spreading everywhere. May I be furthered by that virility.*

āyūrsi | tatte prayacchāmi | āyusmad astu me mukham | āyusmac-chiro  
astu me | āyusmān viśvataḥ pratyaṅg | āyusā sampipṛgdhi mā ||

*May you have longevity. That I pray for you. May long life lie ahead of you, may longevity be above me. Longevity spreading everywhere. May your purpose in life be accomplished through longevity. TB.2.7.7.3*

imaṁ āgna āyūṣe varcāse kṛdhi | priyaguṁ reto varuṇa soma rājan | mātevā  
asmā'dite śarmā yaccha | viśvedevā jaradaṣṭir yathāsat | āyūr-asi viśvāyūrsi  
| sarvāyūr-asi sarvaṁ āyūr-asi | yato vāto manojavāḥ | yataḥ kṣaranti  
sindhavaḥ | tāsāṁ tvā sarvāsāguṁ rucā | abhisiñcāmi varcāsā | samudra iva  
sigahmanā | soma ivāsyadābhyah | agnir iva viśvataḥ pratyaṅg | sūrya iva  
jyotiṣā vibhuḥ ||

*Make this one long-lived and brilliant, O Agni. Beloved Seminal Force Varuna! King Soma! Like a Mother O Aditi grant us peace. May the Vishvedevas lead us to old age. You are life, You are the life of the universe. You are the life of all. From whence commeth the Vital Force with the speed of mind. From whence floweth the rivers [of consciousness]. May they all be radiant towards you. I asperse you with brilliance; equal to the depth of the Sea. As inviolable as the Nectar of Immortality, ubiquitous as fire, as brilliant as the light of the Sun. TB.2.7.7.6*

apāṁ yo dravaṇe rasah | tam aham asmā āmuṣyāyaṇāya |  
tejase brahmavarcaśāya grhṇāmi |

*The essence that flows in the waters, that do I draw towards us, splendour for spiritual glory do I take.*

apāṁ ya ūrmau rasah | tam aham asmā āmuṣyāyaṇāya |  
ojase vīryāya grhṇāmi |

*The essence that undulates in the waters, that do I draw towards us, strength for vigour do I take.*

apāṁ yo madhyato rasah | tam aham asmā āmuṣyāyaṇāya | puṣtyair  
prajananāya grhṇāmi |

*The essence that is the depth of the waters, that do I draw towards us. Prosperity for procreation do I take.*

apām yo yajñiyo rasah | tam aham asmā āmuṣyāyaṇāyā | āyuṣe  
dīrghāyutvāya grhṇāmi |

*The sacrificial essence which is in the waters, that do I draw towards us. Age for longevity do I take.  
TB.2.7.7.7.*

agnirāyuṣmānt sa vanaspatibhir āyuṣmān tena tvāyuṣā yuṣmantam karomi |  
soma āyuṣmānt sa oṣadibhir āyuṣmān tena tvāyuṣā yuṣmantam karomi |  
yajña āyuṣmānt sa dakṣiṇābhir āyuṣmān tena tvāyuṣā yuṣmantam karomi |  
brahma āyuṣmat tad brāhmaṇair āyuṣmat tena tvāyuṣā yuṣmantam karomi |  
devā āyuṣmantas te'mṛtenāyuṣmantas tena tvāyuṣā yuṣmantam karomi |

*Agni along with the Spirits of the forests is perpetual, by their vital power I bless you with longevity.  
Soma along with the healing herbs is perpetual; by their vital power I bless you with longevity. The  
institute of sacrifice along with the honorarium is perpetual; by the essential power of that, I bless you  
with longevity. The Vedas are eternal, and their sacred knowledge is eternal, by their essential power I  
bless you with longevity. The gods are long-lived, they possess the gift of immortality, by their  
immortality I bless you with longevity.*

## 17. Durgā Sūktam

jāta-vedase sunavāma somam arātī ya to nidahāti vedah |  
sa naḥ parṣadati durgāṇi viśvā nāveva sindhum duritātyagniḥ || 1 ||

*May we offer oblations of Soma to Knower-of-all-beings. May that Omniscient One destroy that which  
is inimical to us. May He the Divine Light that guides all, protect us by taking us across all perils as a  
navigator guides a ship across the sea.*

tām agni varṇām tapasā jvalantīm vairocānīm karma phaleṣu juṣṭām |  
durgām devīguṃ śaraṇam aham prapadye sutarasi tarase namaḥ || 2 ||

*The goddess Durga is refulgent and radiant with ardency, she is the Power of the Supreme Lord who  
has manifold manifestations. She is the Power residing in actions and their fruits rendering them  
efficacious. O saviour goddess, we take refuge in you, salutations to you who takes us across.*

agne tvaṃ pārayā navyo asmān svastibhir-atī durgāṇi viśvā |  
pūśca prthvī bahulā na ūrvī bhavā tokāya tanayāya śamyoh || 3 ||

*O Durga (as radiant as fire) worthy of praise. With skilled means lead us beyond sorrow. May our  
homes and land become extensive and ample. Moreover may you be gracious and grant peace to both  
our children and grandchildren.*

viśvāni no durgahā jātavedas sindhun na nāvā duritātīparṣi |  
agne atrivan manasā grhṇāno'smākaṃ bodhyavitā tanūnām || 4 ||

*You are the saviour, help us to cross this ocean of sorrow (and sin) like one crosses the ocean by boat  
and grant us protection, O Radiant one, protect our bodies and be mindful of us like the sage Atri (who  
possessed benevolence and compassion for all sentient beings).*

prtanājitaḡuṃ sahamānam ugram agniḡuṃ hūvema paramāt-sadhasṭhāt |  
sa naḥ parṣadati durgāṇi viśvā-kṣāmad-devo atī duritāty-agniḥ || 5 ||



*We invoke the mystic Fire who is the leader of all from the highest assembly place. He is the stallion and the fierce vanquisher of the hosts of enemies. May he transport us across our tribulations and sins and this transient world and grant us liberation.*

pratnoṣi kam-īdyo adhvareshu sanācca hotā navyaśca satsi |  
svāñcā'gne tanuvam piprayasvāsmabhyam ca saubhagam āyajasva || 6 ||

*You are praised in sacrifices, increase our happiness. You abide in sacrifices ancient and recent, and in the places of sacrifice. O Agni, please grant us who are your sparks, beatitude, may we have unbounded good fortune.*

gobhir juṣtam ayujo niṣiktaṁ tavendra viṣṇor-anusañcarema |  
nākasya prṣtamabhi samvasāno vaiṣṇaviṁ loka iha mādayantām || 7 ||

*O Lord Vishnu you are devoid of sin and sorrow, and you pervade all. Desirous of good fortune comprising happiness here and final beatitude, may we serve you in devotion continuously. May the gods who dwell in the highest heaven answer me my prayer.*

## 18. Sarasvati Sūktam

Rig Veda. 1:3:10

pāvakaḥ naṣ sarasvatī vājebhir vājinīvatī |  
yajñam vaṣṭu dhiyāvasu || 1 ||

*May the purifying Sarasvati the most precious of valuables, and Rich in Ideas, approve our yajña.*

codayitrī śunṛtānām cetantī sumatīnām |  
yajñam dadhe sarasvatī || 2 ||

*She is the impeller of auspicious truths and the arouser of happy thoughts, may Sarasvati uphold the [principle of] yajña.*

maho arṇavas sarasvatī pra cetayati ketunā |  
dhiyo viśvā vi rājati || 3 ||

*Sarasvati awakens the great flood (of truth) by the perception of revelation (in consciousness) She illumines entirely all thoughts.*

pra no devī sarasvatī vājebhir vājinīvatī |  
dhīnām avitri-avatu || 4 ||

*May goddess Sarasvati full of plenitude, with the steeds of the life-force of plenty, the guardian of thoughts protect us.*

sarasvatī preḍam āva subhage vājinīvatī |  
tām tvā viśvasya bhūtasya praḡāyām asyagrataḥ ||

*O Sarasvati Goddess of learning and eloquence, the source of well-being, O Gracious One, You whom I praise are the source of all creation. (ApMB 1.3.5)*

## 19. Medhā Sūktam

Kṛṣṇa-Yajurveda - Taittirīya-Araṇyaka - IV.10.41- 44

medhā devī juṣamāṇā na āgād-viśvācī bhadrā sumanasyaṁāṇā |  
tvayā juṣtā nūdamāṇā duruktān brhad-vādema vidathe suvīrāḥ || 1 ||

*May the all-knowing, all-auspicious Goddess of intellect, be favourably disposed to (us), and delighting (in us) visit us. May we who are helplessly lost in inappropriate speech (duruktān) (before your visit), now as the result of Your delight in us, become enlightened, and also capable of expressing the Truth with our heroic children or/and disciples. (1)*

tvayā juṣtā ṛṣir bhāvati devī tvayā brahmā'gata śrīr-uta tvayā |  
tvayā juṣtāś-citraṁ vīndate vasu sā nō juṣasva draviṇo na medhe || 2 ||

*O Goddess of intellect! Favoured/blessed (juṣtā) by You, one becomes a ṛṣi/seer, one becomes a brāhmaṇa (the knower of Brahman) (brahmā'gataśrī). Favoured by You, one obtains abundant wealth. Favoured by You, one obtains manifold wealth. Being such, O Goddess of intellect! Delight in us, and confer on us various forms of prosperity. (2)*

medhām ma indro dadātu, medhām devī sarasvatī |  
medhām me aśvināvubhā-vādhattām puṣkara srajā || 3 ||

*May Lord Indra grant us intelligence. May Goddess Sarasvatī grant us knowledge. May both the twin gods Aśvins, wearing fragrant Lotus garlands, grant us wisdom. (3)*

apsarāsu ca yā medhā gandharveṣu ca yan-manaḥ |  
daivīm medhā sarasvatī sā mām medhā surabhīr-juṣatām || 4 ||

*May I also be favoured with that intelligence that the apsaras (celestial dancers) possess, also the mental acuity of the gandharvas. (Bless me with) that intelligence comprising Vedic learning and that divine intelligence, which has spread like fragrance. (4)*

ā mām medhā surabhīr-viśvarūpā hiraṇya-varṇā jagatī jagamyā |  
ūrjasvatī payasā pinvamāṇā sā mām medhā supratikā juṣantām || 5 ||

*May That Goddess of intelligence who is pervasive like fragrance (or wish-fulfilling cow), who is capable of examining all objects, who possesses golden letters (in the shape of the syllables of the Vedas), who is continuously present, who is worthy to be resorted to again and again (by the seekers of the Truth), who possesses flavour and strength, and who nourishes me with milk and other wealth, come to me with joyful countenance and favour me. (5)*

mayi medhām mayi prajāṁ mayyagnis-tejo dadhātu |  
mayi medhām mayi prajāṁ mayīndra indriyaṁ dadhātu |  
mayi medhām mayi prajāṁ mayi sūryo bhrājo dadhātu || 6 ||

*May Agni (the Fire God) grant us intelligence, and unbroken lineage of children and/or disciples, and the brilliance of the Vedic studies.*

*May Indra (the presiding deity of all sense-organs) grant us intelligence, unbroken lineage of children and/or disciples, and health.*

*May Sūrya (the Sun) grant us intelligence, unbroken lineage of children and/or disciples, and fearlessness to face all situations. (6)*





## 20. Hiranyagarbha Sūktam

Rig Veda.121. Ka.

hiraṇya-garbhā-samāvartatāgre bhūtasya jātaḥ patireka āsīt |  
sa dādadhāra prthivīm dyām utemām kasmai devāya haviṣā vidhema || 1 ||

*1. In the beginning arose Hiranyagarbha, the One Lord of all created beings. He established and supports this earth and heaven. What God shall we adore with our oblation?*

ya ātmadā baladā yasya viśva upāsate praśiṣaṁ yasya devāḥ |  
yasya chāyā mṛtaṁ yasya mṛtyuḥ kasmai devāya haviṣā vidhema || 2 ||

*2. Giver of vital breath, of power and vigour, he whose teachings all the Gods acknowledge — The Lord of death, whose shade is immortality. What God shall we adore with our oblation?*

yaḥ prāṇato nemiṣato mahitvaika idrājā jagato babhūva |  
ya īśe asya dvipadaś-catuṣpadaḥ kasmai devāya haviṣā vidhema || 3 ||

*3. Who by his grandeur has become Sole Ruler of all the moving world that breathes and slumbers; He who is Lord of all beings. What God shall we adore with our oblation?*

yasyeme himavanto mahitvā yasya samudraṁ rasayā sahāhuḥ |  
yasyemāḥ pra diśo yasya bāhū kasmai devāya haviṣā vidhema || 4 ||

*4. His, through his might, are these snow-covered mountains, sea and Rasa (essence of all things) they call his possessions: his arms are these, his are these heavenly regions. What God shall we adore with our oblation?*

yena dyaur ugrā prthivī ca dṛḥhā yena svā stabhitaṁ yena nākaḥ |  
yo antarikṣe rajasā vimānaḥ kasmai devāya haviṣā vidhema || 5 ||

*5. By his power are the heavens strong and the earth steadfast, he supports the Sun and sky: only he knows the extent of space. What God shall we adore with our oblation?*

yaṁ krandāsī avasā tastabhāne abhyaikṣetāṁ manasā rejamāne |  
yatrādhi sūra udīto vibhāti kasmai devāya haviṣā vidhema || 6 ||

*6. To him, supported by his help, two armies embattled look while trembling in their spirit, when over them the risen Sun is shining. What God shall we adore with our oblation?*

āpoha yad bṛhatī viśva-māyaṁ garbhaṁ dadhānā janayaṁ tīragnim |  
tato devānāṁ samāvartatā surekaḥ kasmai devāya haviṣā vidhema || 7 ||

*7. When did the mighty waters appear, containing the universal germ, producing Agni, from which the Gods' one spirit sprang into being. What God shall we adore with our oblation?*

yaścidāpo mahinā paryapaśyad dakṣaṁ dadhānā janayaṁ tīr yajñaṁ |  
yo deveṣvadhi deva eka āsīt kasmai devāya haviṣā vidhema || 8 ||

*8. He in his might surveyed the expanse of water containing productive force and generating the principle of yajña (sacrifice). He is the God of gods, and none beside him. What God shall we adore with our oblation?*

mā nō himsij-janītā yaḥ pṛthivyā yo vā divaṃ satya dharmā jajāna |  
yaścāpaś-candrā bṛhatīr-jajāna kasmai devāya haviṣā vidhema || 9 ||

9. May He who is the generator of heaven and earth never harm us. The Creator whose cosmic laws are sure. He who brought forth the great and lucid waters. What God shall we adore with our oblation?

prajāpate na tvadetānyanyo viśvā jātāni pari tā bābhūva |  
yat kāmās te juhūmastanno astu vayaguṃ syāma patayo rayīnām || 10 ||

10. Prajapati! you alone comprehend all these created things, and none besides you.  
Grant us our hearts' desire when we invoke you: may we have rich stores of provisions.

## 21. Nāsadāsiya Sūktam

(Rig Veda 10;129)

nāsad āsīno sadāsītadānīm | nāsīd rajo no vyomā paro yat |  
kim āvarīvaḥ kuha kasya śarman | ambhaḥ kim āsīd gahanaṃ gabhīram || 1 ||

There was not the Non-existent nor the Existent then; there was not the air nor the heaven which is beyond. What did it contain? Was there water, unfathomable and profound?

na mṛtyur āsīd amṛtaṃ na tarhi na | rātriya ahna āsīt praketaḥ |  
ānīd avātaguṃ svadhayā tad ekam | tasmād dhānyaṃ na paraḥ kiñca nāsa ||

There was not death nor immortality then. There was not the beacon of the night nor of day. That One breathed, windless by its own power. Other than that there was not anything beyond.

tama āsīt tamasā gūḍham agre praketaṃ | salilaguṃ sarvāmā idam |  
tucchenābhvapīhitam yad āsīt | tamasas ta mahinājāyat ekam || 3 ||

Darkness was in the beginning hidden by darkness; indistinguishable, all this was flux. That which, coming into being, was enveloped by the Void, that One arose through the power of heat.

kāmas tad agre sam āvartatādhi | manaso retaḥ prathamam yad āsīt |  
sato bandhuṃ asāti nirāvindan | hr̥di pratīṣyā kavayo manīṣā || 4 ||

Desire in the beginning came upon That, that was the first seed of mind. Sages seeking in their hearts with wisdom discovered the bond of the existent in the non-existent.

tiraścīno vitato raśmir eṣām | adhas svid āsīd upari svidāsīt |  
retodhā āsan mahimāna āsan | svadhā avastāt prayatiḥ parastāt || 5 ||

Their (measuring) cord was extended across; but was there above or was there below? There were impregnators, there were powers, there was energy below and there was impulse above.

ko addhā veda ka iha pra vocata | kuta ājātā kutā iyaṃ viśṛṣṭiḥ |  
arvāg devā asya visarjanena | athā ko veda yata ābābhūva || 6 ||

Who truly knows? Who shall here declare, whence it has been produced, whence this creation? The gods came after the creation of the universe. Who then knows whence it has arisen.

iyam̐ visṛṣṭir̐ yata ābābhūvā | yadi vā dadhe yadi vā na |  
yo asyādhyakṣaḥ parame vyoman | so aṅga veda yadi vā na veda || 7 ||

*Whence this creation has arisen, and whether He founded it or not; He who in the highest heaven is its Surveyor; He alone knows, or perhaps He knows not.*

## 22. Rājā Sūktam

(Rik Veda 10. 173)

ā tvā'harṣam̐ antaredhi dhruvās tiṣṭhā vicācaliḥ |  
viśastvā sarvā vāñchantu mā tvad rāṣṭramadhi bhraśata || 1 ||

*BE with us; I have chosen you: stand steadfast and immovable.  
Let all the people wish for you let not your kingship fall away.*

ihaivaidhi māpa cyoṣṭhāḥ parvata ivā vicācaliḥ |  
indrā iveha dhruvas tiṣṭheha rāṣṭraṁ u dhāraya || 2 ||

*Be even here; fall not away be like a mountain unremoved.  
Stand steadfast here like Indra's self, and hold the kingship in the grasp.*

imam indro adīdharat dhruvaṁ dhruveṇa haviṣā |  
tasmai somo adhi bravat tasmā u brahmaṇaspatih || 3 ||

*This man has Indra established, made secure by strong oblation's power.  
May Soma and Brahmanaspati pronounce a benediction on him.*

dhruvā dyaur dhruvā pṛthivī dhruvāsaḥ parvatā ime |  
dhruvaṁ viśvām idaṁ jagad dhruvo rājā viśamayam || 4 ||

*Firm is the sky and firm the earth, and steadfast also are these hills.  
Steadfast is all this living world, and steadfast is this King of men.*

dhruvaṁ te rājā varuṇo dhruvaṁ devo brhaspatih |  
dhruvaṁ ta indraścāgniśca rāṣṭraṁ dhārayatām dhruvam || 5 ||

*Steadfast, may Varuna the King, steadfast, the God Brhaspati,  
Steadfast, may Indra, steadfast too, may Agni keep your steadfast reign.*

## 23. Navagraha Sūktam

1.

āsatyena rajasā vartamāno niveśayann amṛta martyaṅca |  
hiraṇyayena savitā rathenā-devo yāti bhuvanā vipaśyan |

*With the Light of Truth in space advancing, determining life and death, borne in his golden chariot he comes, Savitar, God who gazes upon the worlds. (Rig Veda 1.35.2 ; Taitt. Sam.3.4.11.2a)*

agnim dūtām vṛṇīmahe hotāraṁ viśvavedasam | asya yajñasya sukratum ||

*We choose Agni as our messenger, the herald, master of all wealth. Well skilled in this our sacrifice. (Rig Veda 1.12.1; Taitt. Sam. 2.5.8.5)*

yeṣāṃ īśe paśupatiḥ paśūnāṃ catuṣpadām uta ca dvīpadām ।  
niṣkrīto'yaṃ yajñīyaṃ bhāgam etu rāyas-poṣā yajamānasya santu ॥

*Which creatures does the Lord of creatures rule:— both the four footed and birds. May He, being propitiated, accept His sacrificial share, may abundance of wealth come to the sacrificer. (T.S. 3;1;4d)*

## 2.

agni-mūrdhā divaḥ kakut-patiḥ pṛthivyā ayam । apāgm̐ retāgm̐ si jinvati ।

*Agni manifests in three forms; as the Sun as lightening and as earthly fire. He activates the seed of life. (Rig Veda 8;54;16 & T.S. 1;5;5c)*

syonā pṛthivi bhavā-nṛkṣarā nīveśanī । yacchānaś-śarmā saprathāḥ ।

*May you be thornless O Earth, spread wide before us for a dwelling place. Grant us shelter broad and secure. (Rig Veda 1.22.15.)*

kṣetrasya patinā vayagm̐ hitenēva jayāmasi ।

gāmaśvām poṣayintvā sa nō mṛdāt īdṛśe ॥

*Through the Lord of the Field, as from a friend, we obtain what nourishes our cattle & horses, in such may He be good to us. (Rig Veda 4.57.1.)*

## 3.

pravaś-śukrāya bhānavē bharadhvam । havyaṃ matim cāgnaye supūtam ।

yo daivyāni mānuṣā janūgm̐ṣi । antar-viśvāni vidma nā jigāti ॥

*Bring forth your offerings to his refulgent splendour; your hymn as purest offering to Agni the mystic fire of wisdom who goes as messenger conveying all songs of men to the gods in heaven. (Rig Veda 7.4.1.)*

indrāṇīm āsu nārīṣu supatnīm aham āśravam ।

na hyāsya aparāñcana jarasā marāte patiḥ ॥

*So have I heard Indrani called the most fortunate from amongst women. For never shall her consort die in future time, through old age. (Rig Veda 10.86.11. & T.S.1.7.13.1.)*

indram vo viśvataspati havāmahe janēbhyah । asmākam astu kevalaḥ ॥

*O Indra ruler of the universe we invoke you from amongst others. Favour us alone. (T.S;1;6;12. Rig Veda 1;7;10)*

## 4.

āpyāyasva sametu te viśvatas-soma vṛṣṇīyam । bhavā vājasya saṅgathe ।

*Swell up, O Soma! Let your strength be gathered from all sides. Be strong in the gathering of might. (Rig Veda 1;91;16 & T.S. 3;2;5K)*

apsu me somo abravīdantar-viśvāni bheṣajā ।

agniñca viśva śambhuvam āpaśca viśva bheṣajīḥ ।

*A skilled physician tells me, that in the waters of life lies the capacity to heal all ailments. In the fire of wisdom the welfare of the world and in the waters of life a panacea. (Atharva Veda 1.6.2.)*

gaurīm imāya salilāni takṣat-yekapadī dvīpadī sā catuṣpadī ।

aṣṭā-pādī nava-padī babhūvuṣī sahasrākṣarā parame vyōman ||

*The Vedas have spoken of various forms of knowledge and preached multifarious duties. It deals with one Supreme Godhead, it gives knowledge of the past and the future, It teaches of religion, prosperity, fulfillment of desires and salvation. It grants the eight siddhis, obtainable through the nine organs, through its thousands of words it leads to the highest Abode. (Rig Veda 1.164.41 & Atharva Veda 9.10.21)*

5.

udbūdhyaśvāgne pratijā gr̥hyenam iṣṭā pūrte saḡmśr̥jethām ayañcā |  
punaḥ kṛṇvagm̐stvā pītaram yuvānam anvātāgm̐ s̐ttvayi tantum-etam |

*Awaken O Agni! O Light of wisdom! and keep us vigilant in the practice of works done for our own merit and works done for the welfare of all beings, may we remain together, making the Pitris young with life's renewal, the thread is being maintained through you. (Vajasaneyi Samhita. 15:55.)*

idaṃ viṣṇur vicakrame tredhā nidādhe paḍam | samūḍham asya pāgm̐ sure |

*Through all this world strode Vishnu; thrice His foot he planted, and the whole universe was gathered in His footstep's dust. (Rig Veda 1:22:17)*

viṣṇor arāṭam asi viṣṇoḥ pr̥ṣṭham asi viṣṇoḥ śn̐aptreṣṭho viṣṇos-syūr-asi  
viṣṇor dhruvam-asi vaiṣṇavam-asi viṣṇave tvā ||

*You are the forehead of Vishnu; you are the back of Vishnu; you two are the corners of Vishnu's mouth. You are the thread of Vishnu; you are the fixed point of Vishnu; you belong to Vishnu; to Vishnu you are offered. (Taittiriya Samhita 1:2:13)*

6.

br̥haspate atiyadāryo arhād dyumad-vibhāti kratumaj-janeṣu |  
yaddīdayacchavāsarta prajāta tad-asmāsu draviṇan dhehi citram ||

*O Brhaspati, who are born of holy order; that Divine Wisdom shall overcome the enemies of the mind, that wisdom shall shine glorious, with insight among men. That wisdom shall be resplendent in glory. (Taittiriya Samhita 1;8;22 g)*

indrā marutva iha pāhi somaṃ yathā śāryāte apibas-sutasya |  
tava praṇīti tava śūra-śarman-nāvivā santi kavayās-suyajñāḥ ||

*O Indra surrounded by the Maruts drink here the Soma! As you did drink the juice beside the Saryata. Under your guidance, in your keeping, O Hero! the singers serve, skilled in fair sacrifice. (Vajasaneyi Samhita. 7:35.)*

brahmā jajñānam prathamam purastād viśīmatas-surucō vena āvaḥ |  
subudhniyā upamā asya viṣṭhās-sataśca yonim asataśca vivaḥ ||

*In the beginning, first was the Veda generated, the delight of existence overcame the gods from on high revealing the most profound and simple revelations — the source of the existent and the non-existent. (Vajasaneyi Samhita 13:3)*

7.

śanno devīr abhiṣṭaya āpo bhavantu pītaye | śamyor abhisravantu naḥ |

*May the seven cosmic Principles be propitious for us; divine forces for our aid & bliss. Let them flow for us, for health and strength. (Rig Veda 10.9.4. & A.tharva Veda 1.6.1.)*

prajāpate na tvade<sub>2</sub>tānyānyo viśvā jātāni pari tā bābhūva |  
yat kāmaste juhūmastanno astu vayagm̃ syāma patāyo rayīnām ||

*O Lord of Beings, you alone can comprehend all these created forms, and none beside you. Grant us our heart's desire when we invoke you, may we become lords of valuable possessions. (Vajasaneyi Samhita 10;20)*

imaṁ yama prastaramā hi sīdāngīrobhiḥ pītṛbhiḥ saṁvidānaḥ |  
ā tvā mantrāḥ kaviśastā vahantvenā rājan haviṣā mādayasva ||

*O Yama! Come and be seated in this place, in company with the manes. Let the hymns recited by the sages convey you O King, be gladdened by this oblation. (Rig Veda 10.14.4.)*

8.

kayā naścitra ābhūva dūtī sadā vṛdhas-sakhā | kayā śaciṣṭhayā vṛtā |

*What sustenance will he bring to us, wonderful ever prospering friend? With what most mighty company. (S.Y.V. 27:39)*

āyaṅ-gauḥ pṛśnir-akramīdasānan-mātaram punaḥ | pītarañca prayant-suvāḥ

*The Godhead has appeared as this variegated universe along with Mother Nature. Advancing towards the Highest heaven. (Rig Veda X :189:1)*

yatte devī nirṛtir ābabandha dāma grīvāsvāvicartyam |  
idam te tad-viśyāmyāyuso na madhyādathā jīvaḥ pītumaddhi pramuktaḥ ||

*O man that noose of suffering that is fastened around your neck, hard to loosen, I release, so that you may attain long life and prosperity and enjoyment. (Taittiriya Samhita 4.2.5.2.)*

9.

ketum kṛṇvanna ketave peśo maryā apeśase | samuśadbhir-ajāyathāḥ ||

*Making a banner for that which has none, Form for the formless, O you men, you were born with the dawn. (Taittiriya Samhita 7;4;20h)*

brahmā devānām padavīḥ kavīnām ṛṣir viprāṇām mahiṣo mṛgāṇām |  
śyeno grdhrāṇāgm̃ svadhītir vanānāgm̃ somāḥ pavitraṁ atyeti rebhaṇ ||

*Brahma of the gods, leader of poets, Sage of seers, bull of wild beasts. Eagle of vultures, axe of the forests, Soma goes over the seive singing. (Taittiriya Samhita 3;4;11d)*

sacitra citraṁ citayaṁ tamasme citra kṣatra citratāmaṁ vayodhām |  
candraṁ rayiṁ puruvīraṁ brhantaṁ candra candrābhir grṇate yuvasya ||

*Wondrous! Of wondrous power! I give to the singer wealth wondrous, outstanding, most wonderful, life-giving. Bright wealth, O Refulgent Divine Wisdom, vast, with many aspects, give understanding to your devotee. (Rig Veda 6.6.7.)*





## 24. Pavamāni Sūktam

hiranya varṇā śucayah pāvakā yāsu jātaḥ kaśyapo yāsvindrah |  
agnim yā garbham dadhire virūpās tā na āpaḥ śaggas syonā bhavantu ||

*Golden of colour, pure and purifying, in which was born Kashyapa, in which Indra. May these waters who have conceived Agni as a germ, of varied forms; be gentle and kind to us.*

yāsāguṃ rājā varuṇo yāti madhye satyānrte avapaśyaṇ janānām |  
madhuścutaś śucayo yāḥ pāvakās tā na āpaś śaggas syonā bhavantu ||

*Those in whose midst Varuna (The cosmic mind) moves, gazing on the truth and falsehood of the people, exuding sweetness, pure, purifying; may these waters be kind and grant us peace.*

yāsām devā divi kṛṇvanti bhakṣam yā antarikṣe bahudhā bhavanti |  
yāḥ pṛthivim payasondanti śukrās tā na āpaś śaggas syonā bhavantu ||

*Those Waters which in the heavens the gods consume, those that are abundant in the atmosphere. Those that inundate the earth with their liquid, the pure ones; may these waters be kind and grant us peace.*

śivena mā cakṣuṣā paśyatāpaś śivayā tanuvopā sprṣata tvacām me |  
sarvāguṃ agniguṃ rāpsuśado huve vo mayi varco balam ojo nidhātta ||

*With auspicious eyes gaze on me, O Waters; with auspicious form, touch my skin; I invoke all the principles of divine wisdom that dwell in the waters; confer on me enlightenment, strength and spiritual force. (Krishna Yajur Veda 5;6;1a-d)*

pavamānaś suvarjanaḥ | pavitreṇa vicarṣaṇiḥ | yaḥ potā sa punātu mā |

*May Pavamana (Agni — the principle of enlightenment) with his purifying capabilities, popular amongst all peoples, purify us today. (V.S.19;42)*

punantu mā deva-janāḥ | punantu manavo dhīyā | punantu viśvā āyavaḥ ||

*Purify me O gods, purify the thoughts of my mind. Purify me of all things that be. (V.S. 19;39)*

jātavedaḥ pavitravat | pavitreṇa punāhi mā | śukreṇa deva dīdyāt |  
agne kratvā kratūguṃ ranu |

*O Radiant God the omniscient, as a filter; purify me, refulgent with your pure bright capacity to purify — with powers according to your own. (V.S.19;40)*

yatte pavitrām arciṣi | agne vitatam antarā | brahma tena punīmahe ||

*O Agni your capacity to purify is diffused through all your fiery glow. O Sacred knowledge! through you may I become pure. (V.S. 19;41)*

ubhābhyām deva savitaḥ | pavitreṇa savenā ca | idam brahma punīmahe |

*God who impels (to enlightenment), purify me by both these, purifying power and sacrifice, and may I be purified through sacred knowledge. (V.S. 19;43)*

vaiśvadevī punāti devyāgāt | yasyai vahvīs tanuvō vīta prṣṭhāḥ |  
tayā madantas sadham adyeṣu | vayaggas syāma patayo rayiṇām ||

*The purifying goddess who is dear to all gods has come, she who contains these many beautiful forms. Through her may we in sacrificial banquets rejoice, and may we become prosperous. (V.S. 19;44).*

vaiśvānaro raśmibhir mā punātu | vātāḥ prāṇeṇeśiro ma'yo bhūḥ |  
dyāvā pṛthivī payasā payobhiḥ | ṛtāvārī yajñīye mā punītām ||

*O Internal Principle of Life purify me with your rays. O Wind, with your Cosmic Breath purify me, invigorating me that I may attain happiness. O Heaven and earth, with your rain and with your water sources purify me, make me pure and fit for self- sacrifice.*

brhadbhis savitas ṛbhiḥ | varṣiṣṭhair deva manmabhiḥ | agne dakṣaiḥ  
punāhi mā ||

*By the three great Savitars ( Gayatri — prayers for enlightenment recited at morning, noon and dusk) may I be made pure, May the Highest and preeminent God by wisdom purify me, O Mystic Fire by your skill purify me.*

yenā deva apūnata | yenāpo divyaṅkaśaḥ | tenā divyena brahmaṇā | idam  
brahma punīmahe ||

*May that Divine Spiritual Knowledge, that is hallowed by the gods, by which water; by the Divine Wisdom, may Wisdom purify this.*

yaḥ pāvamānir adhyeti | ṛṣibhis sambhṛtaguṃ rasam | sarvagum sa pūtam  
āśnāti | svaditam mātariśvanā ||

*One who studies (and chants) these Pavamani verses; the essence of the knowledge gathered by the Rishis — becomes purified, he then enjoys all things made sweet by the touch of the Mystic Fire.*

pāvamānir yo adhyeti | ṛṣibhis sambhṛtaguṃ rasam ||  
tasmai sarasvatī duhe | kṣīraguṃ sarpir madhūdakam ||

*Whoever studies the verses, the essence of knowledge stored by the Sages. For him Sarasvatī (the goddess of knowledge) pours forth milk, butter, honey and water.*

pāvamānis svastyayanīḥ | sudughā hi payāsvatīḥ |  
ṛṣibhis sambhṛto rasāḥ | brāhmaṇeṣv-amṛtaguṃ hitam ||

*Yea, for the purifying Cosmic Wisdom, flows abundantly, exuding the principle of life, bringing us weal, spiritual substance stored by the sages, the nectar of immortality deposited with the Brahmins.*

pāvamānir diśantu naḥ | imam lokam atho amum |  
kāmaṇ samardhayantu naḥ | devīr devaiḥ samābhṛtāḥ ||

*So may the Mystic Fire bestow on us this world and the next, and gratify the desires of our hearts, so may all the goddesses along with the gods.*

pāvamānis svastyayanīḥ | sudughā hi ghṛtaścutāḥ |  
ṛṣibhis sambhṛto rasāḥ | brāhmaṇeṣv-amṛtaguṃ hitam |

*Yea, for the purifying Cosmic Wisdom, flows abundantly, exuding the principle of sacrifice, bringing us weal, spiritual substance stored by the sages, the nectar of immortality deposited among the Brahmins,*

yenā devāḥ pavitreṇa | ātmānam punate sadā |  
tenā sahasra dhāreṇa | pāvamānyaḥ punantu mā ||



*The purifying flood (of wisdom) whereby the gods ever purify themselves, with that Wisdom in a thousand currents may the Mystic Fire purify us.*

prājāpatyaṁ pavitraṁ | śatodyāmaguṁ hiraṇmayam ||  
tena brahma vidō vayam | pūtam brahma punīmahe ||

*That which is offered to the Creator is pure; with an hundred precious efforts, may we strive to become Knowers-of-Brahman, may that Spiritual Wisdom purify us. (S.V. Part ii, book 5 Hymn 8)*

indraś sunītī saha mā punātu | somas svastyā varuṇas samīcyā |  
yamo rājā pramṛṇābhiḥ punātu mā | jātavedā mṛjayantyā punātu ||

*May Indra (The Mind) purify me with good polity, Soma (the Moon) with health, Varuna (The Cosmic Witness) with propriety, Yama the king (the Principle of Dharma) with restraint; and Agni (the Mystic Fire) with energy.*

## 25. Rakṣoghna Sūktam # 1.

kṛṇuṣva-pājah prasitīm na prthvīm yā hi rājevāmavāguṁ ibhena |  
tṛṣvīmanu prasitīm drūṇānostāsi vidhya rakṣasas-tapiṣṭhaiḥ || 1 ||

*1. Extend your prowess like a wide spreading net; go like a mighty king with his attendants. Follow your swift net, shooting arrows, transfix the forces of chaos with your darts that burn so fiercely.*

tava bhramāsa āsuyā patāntyanu-sprśa dhr̥ṣatā śośucānaḥ |  
tapūggaṣyagne juhvā patāṅgāna sandito visr̥ja viśva gulkāḥ || 2 ||

*2. Forth go in rapid flight your whirling weapons; follow them closely glowing in your fury. Spread your tongue-like winged flames, O Agni cast your firebrands without encumbrance all around you.*

prati spaśo visr̥ja tūrṇitamo bhavā pāyur-viśo asyā adabdhah |  
yono dūre aghaśaguṁ so yo antyagne mākiṣṭe vyathirād-adharṣīt || 3 ||

*3. Send your spies forward, fleetest in their motion; do not mislead; the guardian of this people. Punish the one who near or far is bent on hurt, and let no trouble sent from you affect us.*

ud-agne tiṣṭha pratyātānuṣva nyāmitrāguṁ oṣatāt-tigmahete |  
yono āratiguṁ samidhāna cakre nīcatām dhakṣyatasaṁ na śuṣkam || 4 ||

*4. Rise up O Agni, spread out before us, burn down our [mental] foes, you who has sharpened arrows. Blazing Agni! Consume completely like dried up stubble the one who seeks our detriment.*

ūrdhvo bhava prati vidhyādhyasmad-viṣ-kṛṇuṣva daivānyagne |  
ava sthirā tanuḥi yā tujūnām jānim ajāmim pramṛṇi hi śatrūn || 5 ||

*5. Rise Agni, drive off those [mental] forces that obstruct us; manifest your own divine [wisdom] force. Slacken the strong bows of the malicious enemies [thoughts] whether kin [subjective] or stranger [objective].*

sa te jānāti sumatīm yaviṣṭha ya ivate brahmaṇe gātum-airat |  
viśvān-yasmai sudināni rāyo dyumnānyāryo viduro abhi-dyaut || 6 ||

*6. Most youthful God, he knows well your favour who gave an impulse to this high devotion. All good days and magnificence of riches have you beamed forth upon the gates of the spiritual aspirant.*

sedāgne astu subhagās sudānur-yas-tvā nityēna haviṣā ya uktaiḥ |  
pipriṣati sva āyusi durōṇe viśved-asmai sudinā sāsadiṣṭhiḥ || 7 ||

7. Blessed O Agni, be the one, the generous giver, who with praises and regular oblations, tries to propitiate you for long life and security. May all his days be bright; be this his longing.

arcāmi te sumatiṁ ghoṣyarvāk sante vāvātā jaratām iyaṁ gīḥ |  
svaśvās- tvā surathām arjayemāsme kṣatrāṇi dhārayer-anu dyūn || 8 ||

8. I praise your gracious favour; sing back in answer! May this my song, be like your beloved. Lord of good horses and vehicles may we glorify you, and day by day increase our [spiritual] dominion

iha tvā bhūryācare dupātman doṣāvastar diḍivāguṁ sa manu dyūn |  
kriḍantas-tvā sumanas sapemābhi dyumnā tasthivāguṁso janānām || 9 ||

9. Here of free choice, let each one serve you opulently, resplendent day by day at sunrise and sunset. So may we honour you, content and joyous, ever expanding in glorious achievement.

yas-tvā svaśvās suhiraṇyo āgna upayāti vasumatā rathena |  
tasya trātā bhavasi tasya sakhā yasta ātithya mānuṣag-juṣata || 10 ||

10. Whoever with good horses and fine gold, O Agni approaches you, on a cart laden with treasure, You are his protector, you are the friend of the one who delights to entertain you.

maho rūjāmi bandhutā vacobhis-tan-mā pitur-gotam-ādinviyāya |  
tvanno asya vacasaś-cikiddhi hotar-yaviṣṭha sukrato damūnāḥ || 11 ||

11. Through word and kinship [with you] I destroy the mighty forces of chaos; this power I have received from Gotama my father. Take note of this our declaration, O Most Youthful, Friend of the House, Exceeding Wise, Invoker. You are the friend and the protector of the one who delights in entertaining you.

asvapna-jas-taraṇayas suśevā atāndrāso'vrkā aśramiṣṭhāḥ |  
te pāyavas sadhriyaṁ yo niśad-yāgne tava naḥ pāntvamūra || 12 ||

12. Knowing no slumber, speedy and propitious, alert and ever friendly, most Unwearied One. May your protective powers combining, unerring Agni, be present here to preserve us.

ye pāyavo mām ateyam te āgne paśyānto andham dūritād arakṣan |  
rarakṣa tānt-sukṛto viśva-vedā dipsanta idripavo nāha debhuḥ || 13 ||

13. Your protective rays, O Agni, preserved ignorant Mamateya from transgression. Lord of all riches, they preserved the righteous; the forces of chaos who tried to harm them had no effect.

tvayā vayaguṁ sādhanayas-tvotā stava-praṇītya-śyāma vājān |  
ubhāśaguṁ sā sūdaya satyatāte nuṣṭhuyā kṛnuhyā hṛyāṇa || 14 ||

14. Aided by you may we become prosperous, may we become strong, with you to guide us onwards. O Ever Truthful One, grant us this world and the next, do this, O God whom power emboldens.

ayāte āgne samidhā vidhema prati stomaguṁ śasyamānam grbhāya |  
dahāśaso rakṣasaḥ pāhyasmān druho nido mitra-maho avadyāt || 15 ||

15. O Agni with this fuel will we serve you; accept with favour the praise we sing to you. Destroy the forces of chaos and preserve us, O Friend, from deceit, scorn and slander. (RV.4.4.1-15)

rakṣoḥaṇam vājinaṁ ājigharmi mitram pratiṣṭham upayāmi śarmā |  
śiśāno agniḥ kratubhis samiddhas sano divā sariṣaḥ pātu naktam || 16 ||

16. I offer ghee to the Mighty Slayer of the forces of Chaos; to the most Famous Friend I come for refuge. Enkindled, impassioned by our rites, may Agni protect us from all negativity during the day and the night. (RV.10.87.1)

vi jyotiṣā br̥hata bhātyagnir-āvir-viśvāni kṛṇute mahitvā |  
prādevir-māyās saha te durevās śiśīte śṛṅge rakṣase vinikṣe |  
uta svānāso divi śantvagnes tigmāyudhā rakṣase hantavā u || 17 ||

17. Blessed O Agni be the one, the liberal giver of charity, who with praises and regular oblations, tries to propitiate you for longevity and security, may all his days be bright; may this blessing be his.

## 26. Rakṣoghna Sūktam # 2.

ye devāḥ purāḥ sadogṇi netrā rakṣoḥaṇas tenaḥ pāntu |  
te nō vantu tebhyo namastebhyas svāhā || 1 ||

Those devas that are situated in front of us; who are led by Agni, may they protect us; may they be gracious to us; salutations to them; all hail to them.

ye devāḥ dākṣiṇa sado yama netrā rakṣoḥaṇas tenaḥ pāntu |  
te nō vantu tebhyo namastebhyas svāhā || 2 ||

Those devas that are situated to the right of us; who are led by Yama, that slay the demons; may they protect us; may they be gracious to us; salutations to them; all hail to them.

ye devāḥ paścāt sadās savitra netrā rakṣoḥaṇas tenaḥ pāntu |  
te nō vantu tebhyo namastebhyas svāhā || 3 ||

Those devas that are situated behind us; who are led by Savitar, that slay the demons; may they protect us; may they be gracious to us; salutations to them; all hail to them.

ye devāḥ uttaras sado varuṇa netrā rakṣoḥaṇas tenaḥ pāntu |  
te nō vantu tebhyo namastebhyas svāhā || 4 ||

Those devas that are situated to the left of us; who are led by Varuna, that slay the demons; may they protect us; may they be gracious to us; salutations to them; all hail to them.

ye devāḥ upariśado brhaspati netrā rakṣoḥaṇas tenaḥ pāntu |  
te nō vantu tebhyo namastebhyas svāhā || 5 ||

Those devas that are situated above us; who are led by Brhaspati, that slay the demons; may they protect us; may they be gracious to us; salutations to them; all hail to them.

agnaye rakṣoghne svāhā | yamāya rakṣoghne svāhā | savitre rakṣoghne  
svāhā | varuṇāya rakṣoghne svāhā | brhaspataye rakṣoghne svāhā || 6 ||

All hail to Agni the destroyer of demons. All hail to Yama the destroyer of demons. All hail to Savitur the destroyer of demons. All hail to Varuna the destroyer of demons. All hail to the Most Worshipful Brhaspati the destroyer of demons. TS. 1;8;7 c-e

rakṣohanō valagahanō vaiṣṇavān kanāmīdha mahantaṁ valagam udhvāpām  
iyannā samāno yaṁ asamāno nicakān edha me na bhadraṁ karomi yo nās

samāno yo'samāno'rathīyati gāyatrena candasā 'vabhāḍo valagaḥ kiṁ atra  
bhādran tannau saha virāḍasi sapatnahā samrāḍasi bhrātrvyahā svarāḍasya  
bhimāthihā viśvarāḍasi viśvāsān nāṣṭrānagum hantā || 7 ||

*I dig those which are of Vishnu, which slay the forces of Chaos, which neutralize the spell. Here do I cast out the spell which an equal or unequal has buried against us. Here do I overthrow him who equal or unequal is ill-disposed to us. The spell is overcome with the gayatri verse. What is here? Good. Let it be ours. You are the Ruler (Viraj,) slaying our rivals, You are the Ruler of all (Samraj) slaying our foes; you are the Self-ruler (Svaraj), slaying our enemies; you are the Ruler of the entire Universe (Vishvaraj) slayer of all destructive forces.*

rakṣohanō valagahanah prokṣāmi vaiṣṇavān rakṣohanō valagahano 'vanyāmi  
vaiṣṇavān yavo'si yava yasmad dveṣo ya vayā rāthī rakṣohanō valagahano  
'vastrunāmi vaiṣṇavān rakṣohanō valagahano bhijuhomi vaiṣṇavān  
rakṣohanau valagahanāv-upādāmi vaiṣṇavī rakṣohanau paristrnāmi  
vaiṣṇavī rakṣohanau valagahanau vaiṣṇavī brhannasi brhat grāvā brhatim  
indrāya vācam vada || 8 ||

*I sprinkle those which are of Vishnu; which slay the forces of Chaos, which neutralize the spell. I pour down those which are of Vishnu; which slay the forces of disharmony, which neutralize the spell. You are barley; bar from us foes, bar evil spirits. I bestrew those which are of Vishnu; which slay the negative influences, which neutralize the spell. I pour the libation over those which are of Vishnu; which slay the forces of disharmony, which neutralize the spell. I surround the two which are of Vishnu. which slay the forces of disharmony, which neutralize the spell. I bestrew the two which are of Vishnu., which slay the forces of disharmony and neutralize the spell. The two which are of Vishnu which slay the forces of disharmony and neutralize the spell. You are great, with a great pressing stone; call forth Indra with a great voice! (T.S.1;3;2.)*

## 27. Svasti Sukta

(Rig Veda 5:51:11 – 15)

svasti nō mimītām aśvinā bhagās svasti devyaditir anarvanah |  
svasti pūṣā asuro dadhātu nas svasti dyāvā prthivī sucetunā ||

*May Bhaga and the Asvins grant us health and wealth, and Goddess Aditi and he whom none resist.  
The Asura Pusan grant us all prosperity, and Heaven and Earth most wise grant us happiness.*

svastaye vāyū upābravāmahai somaggas svasti bhuvānasya yaspatiḥ |  
brhaspatigum sarva gaṇaggas svastaye svastaya ādityāso bhavantu nah ||

*Let us solicit Vayu for prosperity, and Soma who is Lord of all the world for weal;  
For weal Brhaspati with all his company. May the Adityas bring us health and happiness.*

viśve devā nō adyā svastaye vaiśvānaro vasuragnis svastaye |  
devā avantvrbhavas svastaye svasti nō rudrah pātvagum hasah ||

*Help us the Rbhus, the Divine Ones, for our good. May Rudra bless and keep us from calamity.*

svasti mītrā varuṇā svasti pāthyē revati ।  
svasti na indraścāgniścā svasti nō adite kṛdhi ॥

*Prosper us, Mitra, Varuna. O wealthy Pathya, prosper us.  
Indra and Agni, prosper us; prosper us you, O Aditi.*

svasti panthām anūcarema sūryā candrama sāviva ।  
punar dadatā 'ghnatā jānatā sam gamemahi ॥

*Like Sun and Moon may we pursue in full prosperity our path, and meet with one who gives again, -who knows us well and slays us not.*

## 28. Bhadram Vada Sūktam

(Rig Veda Khila 2:2)

bhadraṁ vada dakṣinātō bhadraṁ uttaratō vada ।  
bhadraṁ purastān no vada bhadraṁ paścāt kapiñjala ॥ 1 ॥

*Say (may we be) blessed from the South and from the north, may we be blessed from the front and back, O Kapinjala!*

bhadraṁ vada putraiḥ bhadraṁ vada gr̥heṣu ca ।  
bhadraṁ asmākaṁ vada bhadraṁ no abhayaṁ vada ॥ 2 ॥

*May the children be blessed and let there be auspiciousness in the houses, say that we may be blessed, may there be auspiciousness and freedom from fear.*

bhadraṁ adhastān no vada bhadraṁ upariṣtān no vada ।  
bhadraṁ bhadraṁ na ā vada bhadraṁ nas sarvatō vada ॥ 3 ॥

*May auspicious be ours from below, declare, may auspiciousness come from above, may auspiciousness and blessing be declared for us, from everywhere.*

asapatnaṁ purastān naś śivaṁ dakṣinatas kṛdhi ।  
abhayaṁ satatam paścāt bhadraṁ uttaratō gr̥he ॥ 4 ॥

*May there be no rival for us from before us, grant us wellbeing from the South, may fearlessness always be ours from the rear and from the north in the house.*

yauvanāni mahāyasi jigyūṣām iva dundubhiḥ ।  
śakuntaka pradakṣinaṁ śata-patrābhi no vada ॥ 5 ॥

*May the youth be victorious like the kettle drums, may the shakuntaka (bird) declare, with circumambulation and an hundred leaves.*

## 29. Bhāgya Sūktam

(Rig Veda 7:41)

*Bhaga represents the illimitable joy of the Supreme Truth He is the principle of Divine Bliss.*

prātar-agniṁ prātar indraguṁ havāmahe ।  
prātar mītrā varuṇā prātar aśvinā ।

prātar-bhagām pūṣaṇam brahmaṇaspatiṁ |  
prātas somam uta rudraguṁ hūvema || 1 ||

*Agni at dawn and Indra we invoke at dawn, and Varuna and Mitra and the Ashvins twain. Bhaga at dawn, Pushan and Brahmanaspati, Soma at dawn, and Rudra we will invoke at dawn.*

prātar jitam bhagām ugaguṁ hūvema |  
vayam putram aditer yo vidhartā |  
ādhraścidyam manyamānas turaścīt |  
rājā cidyam bhagām bhakṣītyāha || 2 ||

*We will invoke strong and early-conquering Bhaga the son of Aditi, the great supporter. Thinking of whom, the poor, yea, even the mighty, even the King himself says give me Joy.*

bhaga praṇetar bhaga satyā rādhaḥ |  
bhage mām dhiyam udāva dadān naḥ |  
bhaga praṇo janaya gobhir aśvaiḥ |  
bhaga pranrbhir nrvantāras syāma || 3 ||

*Bhaga our guide, Bhaga whose gifts are faithful, favour this song, and give us wealth, O Bhaga. Bhaga augment our store of kine and horses, Bhaga, may we be rich in men and heroes.*

utedānīm bhagavantas syāma |  
uta prapitva uta madhye ahnām |  
utoditā maghavant sūryasya |  
vayam devānāguṁ sumatau syāma || 4 ||

*So may happiness be ours at present, and when the day approaches, and at noon-tide. And may we still O bounteous One, at sunset be happy in the Deities loving kindness.*

bhaga eva bhagāvāguṁ astu devāḥ |  
tena vayam bhagavantas syāma |  
tam tvā bhaga sarva ijo havīmi |  
sa nō bhaga pura etā bhāveha || 5 ||

*May Bhaga verily be the bliss-bestower, and through him, O Gods may happiness attend us. As such, O Bhaga, all with might invoke you; as such be you our champion here.*

samādhvarā yoṣaso namantaḥ |  
dadhikrāveva śucaye padāya |  
arvācīnam vasuvidam bhagān naḥ |  
ratham ivāśvā vājina āvahantu || 6 ||

*To this our worship may all the Dawns incline them, and come to this pure place like Dadhikravan. As strong steeds draw a chariot may they bring us hitherward Bhaga who discovers treasure.*

aśvāvatīr gomatīr na uṣasaḥ |  
vīra vatīs sadam ucchantu bhadrāḥ |  
ghṛtam duhānā viśvataḥ prapīnāḥ |



yūyam pāta svastibhis sadā naḥ ॥ 7 ॥

*May blessed mornings dawn on us for evermore, with wealth of kine, of horses and heroes. Streaming forth with all abundance, pouring fatness, preserve us evermore, ye Gods with blessings. RV.7.41*

yomā'gne bhāgināguṃ santam athā bhāguṃ cikīrṣati ।  
abhāgam āgne tam kuru mām agne bhāginam kuru ॥ 8 ॥

*Whoso seeks me rob me of my share to which I am entitled, O Agni deprive him of it and return it to me.*

### 30. Namaḥ Prācyai Diśa

(Taitirīya Aranyaka 2:20)

namaḥ prācyai diśe yāśca devatā etasyām prati-vasantyetābhyāśca namo ।

*Salutations to all those deities who dwell in the eastern direction and in every habitation.*

namo dakṣiṇāyai diśe yāśca devatā etasyām prati-vasantyetābhyāśca namo ।

*Salutations to all those deities who dwell in the southern direction and in every habitation.*

namaḥ pratīcyai diśe yāśca devatā etasyām prati-vasantyetābhyāśca namo ।

*Salutations to all those deities who dwell in the western direction and in every habitation.*

nama udīcyai diśe yāśca devatā etasyām prati-vasantyetābhyāśca namo ।

*Salutations to all those deities who dwell in the northern direction and in every habitation.*

nama ūrdhvāyai diśe yāśca devatā etasyām prati-vasantyetābhyāśca namo ।

*Salutations to all those deities who dwell in the zenith direction and in every habitation.*

namo 'dharāyai diśe yāśca devatā etasyām prati-vasantyetābhyāśca namo ।

*Salutations to all those deities who dwell in the nadir direction and in every habitation.*

namo 'vāntarāyai diśe yāśca devatā etasyām prati-vasantyetābhyāśca namo ।

*Salutations to all those deities who dwell in the intermediate directions and in every habitation.*

namo gaṅgā-yamunayor madhye ye vasanti te me prasannātmā naś-ciram  
jīvitam vārdhayanti ।

*Salutations to all those deities who dwell in the land between the Ganga and the Yamuna may they graciously extend our lifespans.*

namo gaṅgā-yamunayor munibhyāśca namo, namo gaṅgā-yamunayor  
munibhyāśca namaḥ ॥

*Salutations again and again to all those sages who dwell in the land between the Ganga and the Yamuna.*



### 31. Vāstu Sūktam

(Rik Veda 7;54;1-3 & 55;1)

vāstōṣpate prati jānihyāsmān svāveśo anamīvo bhāvā naḥ |  
yatvemahe prati tanno juṣasva śam no edhi dvipade śam catuṣpade || 1 ||

*Acknowledge us O Guardian Spirit of the homestead: bring no disease, and give us happy entrance. Grant us that which we seek of you, and prosper our bipeds and quadrupeds.*

vāstōṣpate śagmayāsagum sadā te sakṣīmaḥi raṇvayā gātumatyā |  
āvaha kṣemē uta yogē varam no yūyam pāta svastibhis sadā naḥ || 2 ||

*Through your dear fellowship that brings welfare, may we be victorious, O Guardian of the Dwelling! Protect our happiness in rest and labour. Preserve us evermore with blessings.*

vāstōṣpate pratarāno na edhi gobhir aśvebhir indo |  
ajarāsas te sakhye syāma piteva putrān prati no juṣasva || 3 ||

*Protector of the home, be our promoter; increase our wealth in cattle and steeds. O Indu. May we be ever-youthful in your friendship; be pleased in us as in his sons a father.*

amivahā vāstōṣpata viśvā rūpānyāviśan | sakḥā suśeva edhi naḥ || 4 ||

*O Guardian of the Homestead who destroys all disease and manifests in manifold forms, be an auspicious friend to us.*

abhi vo arce poṣyāvato nṛn vāstōṣpatim tvāṣṭāraṁ rarāṇaḥ |  
dhanyā sajoṣā dhiṣaṇā namobhir vanaspatir oṣadhī rāya eṣe || 5 ||

*I chant the luminous verses to you, the nourishing gods. The gods Vastoshpati and Tvashtara for your delight. I chant the verse with resignation to goddess Dhishana, dear to all the gods and the bestower of wealth. I chant to Soma, lord of delight and growth, in order to obtain joy.*

vāstōṣpate dhruvā sthūnām 'sātram somyānām |  
drapso bhetā purām śasvatīnām indro munīnām sakḥā || 6 ||

*O lord of the dwelling, may the pillars be strong; may it be protective of the streams of the Soma-distillers, Indra is the destroyer of the cities of the titans, Indra is the friend forever of the sages.*

### 32. Śālā Sūktam

(Atharva Veda 3:12)

ihaiva dhruvām ni minomi śālām kṣemē tiṣṭhāti ghṛtaṁ ukṣamāṇā |  
tām tvā śāle sarvā vīrās suvīrā ariṣṭha vīrā upa sam cārema || 1 ||

*Here I fix my dwelling, may it stand in safety, radiant with light (or flowing with ghee), may we approach you O House with all our people and with no injury.*

ihaiva dhruvā prati tiṣṭha śāle 'śvāvati gomati sūnṛtāvati |  
ūrjasvati ghṛtavati payasvati ucchrāyasva mahate saubhagāya || 2 ||

*Stand firm on this spot O Hall, possessed of life-energy, filled with knowledge and truthful people, rich in energy, rich in milk and mental clarity, and rise up for the enjoyment of good fortune.*

dharaṇya'si śāle br̥hacchāṇḍāḥ pūtidhānyā ।

ā tvā vatso gamedā kumāra ā dhenavas sāyam āspandamānāḥ ॥ 3 ॥

*O House, you are a sanctuary for everything. With your lofty roof and your clean corn, May there come to you the calf and the little boy, and cattle streaming in the evening.*

imām śālām savitā vāyur indro br̥haspatir ni minotu prajānan ।

ukṣantūdnā maruto ghr̥tena bhago no rājā ni kṛṣim tanotu ॥ 4 ॥

*May Savitri, Vayu, Indra and Brihaspati who knows all, establish this house. May the Maruts sprinkle it with water and light (ghr̥ta), and King Bhaga make our efforts thrive.*

mānasya patni śaraṇā syonā devī devebhir nimitāsy agre ।

tr̥ṇam vasānā sumanā asastvam athāsmabhyam saha-vīram rayim dāḥ ॥ 5 ॥

*Mistress of the mansion, our shelter, kind goddess you were first created by the devas. May you, robed in thatch be gracious to us, and give us brave sons, happiness and wealth.*

r̥tena sthūṇām adhi roha vaṁśogro virājan apā vṛṅkṣva śatrūn ।

mā te riṣann upasattāro gr̥hāṇām śāle śatam jivema śaradaś sarva vīrāḥ ॥ 6 ॥

*O pillar rise up with the Eternal Law, shine brightly and scare away our enemies. Let not those who dwell within suffer. May we live for an hundred autumns with our heroic people.*

emām kumāras taruṇa ā vatso jagatā saha ।

emām parisrutāḥ kumbha ā dadhnaḥ kalaśair aguḥ ॥ 7 ॥

*To this house may the little child come, the calf and the cattle too. To this house may the overflowing pitcher come and jars of curd as well.*

pūrṇam nārī pra bhāra kumbham etaṁ

ghr̥tasya dhārām amṛtena sambhṛtām ।

imām pātr̥n amṛtenā samaṅgdhi

iṣṭhā pūrtam abhi rakṣāty enām ॥ 8 ॥

*O lady, bring this full pitcher and the streams of ghee mixed with ambrosia (amrita), and with the ambrosia anoint the gods well, may our hopes be fulfilled, preserve this dwelling.*

imā āpaḥ pra bhārāmy ayakṣmā yakṣma nāśanīḥ ।

gr̥hān upa pra sīdāmy amṛtena sahāgninā ॥ 9 ॥

*I bring this water free from disease, disease destroying, with immortal fire I enter and dwell within this house.*

prācyā diśaś śālāyā namo mahimne svāhā devebhyas svāhyebhyaḥ ।

*From the eastern direction, I pay homage to the greatness of the house, svaha to the gods that are to be offered svaha!*

dakṣiṇāyā diśaś śālāyā namo mahimne svāhā devebhyas svāhyebhyaḥ ।

*From the southern direction, I pay homage to the greatness of the house, svaha to the gods that are to be offered svaha!*

pratīcyā diśaś śālāyā namo mahimne svāhā devebhyas svāhyebhyaḥ ।

*From the western direction, I pay homage to the greatness of the house, svaha to the gods that are to be offered svaha!*

udīcyā dīśāś śālāyā namo mahimne svāhā devebhyas svāhyebhyaḥ ।

*From the northern direction, I pay homage to the greatness of the house, svaha to the gods that are to be offered svaha!*

dhruvāyā dīśāś śālāyā namo mahimne svāhā devebhyas svāhyebhyaḥ ।

*From the foundation, I pay homage to the greatness of the house, svaha to the gods that are to be offered svaha!*

ūrdhvāyā dīśāś śālāyā namo mahimne svāhā devebhyas svāhyebhyaḥ ।

*From the upward direction, I pay homage to the greatness of the house, svaha to the gods that are to be offered svaha!*

dīśo dīśāś śālāyā namo mahimne svāhā devebhyas svāhyebhyaḥ ।

*From every direction, I pay homage to the greatness of the house, svaha to the gods that are to be offered svaha!*

### 33. Sarpa Suktam

(Taittiriya Samhita 4:2:8)

namo'stu sarpebhyo ye ke ca pṛthivīm anu ।  
ye antarikṣe ye divi tebhyas sarpebhyo namaḥ ॥ 1 ॥

*Homage to the dragons which are on the earth, the dragons in the atmosphere and in the sky to those adversaries homage.*

ye vo rocane divo ye vā sūryasya raśmiṣu ।  
yeṣāṁ apsu sadaskṛtaṁ tebhyas sarpebhyo namaḥ ॥ 2 ॥

*Those that are in the vault of the sky, or those that are in the rays of the Sun, those whose seat is made in the waters; to those dragons obeisance.*

ye iṣavo yātudhānānām ye vā vanaspatigum raṇu ।  
ye vā vateṣu śerate tebhyas sarpebhyo namaḥ ॥ 3 ॥

*Those that are the missiles of sorcerers, of those that are among the trees, or those that lie in the wells; to those adversaries obeisance. TS. 4;2;8g*

### 34. Yama Sūktam

(Rik Veda 10;14)

pareyivāguṁsām pravato mahīranu bahubhyaḥ panthām  
anupaspaśānam । vaivasvataḥ saṅgamanam janānām yamaguṁ  
rājānaguṁ haṁviṣā duvasya ॥ 1 ॥

*1. Offer oblations to Yama the son of Vivasvant the Knower, who was the first to pass away along mighty steeps and has founded the path for the many [who follow].*

yamo nō gātum prāthamo viveda naiṣā gavyūtir-apabhartavā u |  
yatrā naḥ pūrve pitarāḥ pareyur-enā jajñānāḥ pathyā 3' nusvāḥ || 2 ||

*2. Yama has found out the way for us; this pasture is not to be taken away. Whither our Ancestors have passed away, thither those who have been born since - each along their own path.*

mātālī kavyair yamo aṅgirobhir brhaspatir rkvābhir āvṛdhānāḥ |  
yāgaśśca devā vā vṛdhuryo ca devān svāhānye svadhayānye madanti || 3 ||

*3. Matali having grown strong with Kavyas, Yama with the Angirases, Brhaspati with the Rkvas, whom the gods have nourished and who have nourished the gods, some rejoice in the mantra " Svaha", others in the offering to the dead.*

imam yama prastaramā hi sīdāṅgirobhiḥ pitr̥bhis samvidānāḥ |  
ā tvā mantrāḥ kaviśastā vāhantvenā rājan haviṣā mādayasva || 4 ||

*4. Upon this strewn grass O Yama pray be seated, joining the Angirases, the Ancestors. Let the mantras revealed by the seers bring you here. Do thou O King rejoice in this oblation.*

aṅgirobhir āgahi jajñiyebhir yama vairūpair iha mādayasva |  
vivasvantagum huve yaḥ pitā te'smin yajñe barhiṣyā niṣadya || 5 ||

*5. Come here with the adorable Angirases; O Yama, along with the sons of Virupa rejoice here. I Invoke Vivasvant who is your father, let him too rejoice having sat himself down on the strew at this sacrifice.*

aṅgirasō naḥ pitaro navāgvā atharvāno bhr̥gavas somyāsaḥ |  
teṣāṃ vayagum sumatau yajñiyānām api bhadre saumanase syāma || 6 ||

*6. The Angirases are our ancestors, as are the Atharvans and the Soma-loving Bhr̥gus; we desire to abide in the favour and the good graces of those adorable ones.*

prehi prehi pathibhiḥ pūrvyebhir yatrāḥ naḥ pūrve pitarāḥ pareyuḥ |  
ubhā rājānā svadhayā madantā yamaṃ paśyasi varuṇaṃ ca devam || 7 ||

*7. Go forth! Go forth! by those ancient paths on which our fathers of old passed away. You shall see both kings rejoicing in the offering to the dead; Yama and Varuna the god.*

sam gacchasva pitr̥bhis sam yameneṣṭā-pūrtena parame vyoman |  
hitvāyāvadyam punaras tamehi sam gacchasva tanvā suvarcāḥ || 8 ||

*8. Unite with the manes, unite with Yama, enjoy the reward of your sacrifices and good deeds in the highest heaven. Leaving the gross physical body behind go back to your spiritual home; unite with your spiritual body, full of vigour.*

apēta vīta vica sarpatāto'smā etaṃ pitaro lokam ākran |  
ahobhir adbhir aktubhir vyaktam yamo dadāty-avasānam asmaiḥ || 9 ||

*9. Begone! O troublesome elementals, disperse! slink off from here! for him the fathers have prepared this place. Yama gives him a resting-place distinguished by days and waters and by nights.*

ati drava sārameyau śvānau catur-akṣau śabalau sādhanā pathā |  
athā pitr̥n suvidatrāgum upehi yamena ye sādhamādaṃ madanti || 10 ||

10. Run by a good path past the two eyed sons of Sarama, the four-eyed brindled guard-dogs; then approach the bountiful manes who rejoice at the same feast as Yama.

yau te śvānau yama rakṣitārau catur-akṣau paṭhi-rakṣi nṛcakṣasau |  
tābhyām enaṁ pari-dehi rājan svasti cāsmā anamīvañ ca dhehi || 11 ||

11. Give his passage past those two four-eyed dogs that guard the path and observe the actions of mankind; bestow on him wealth O King, well-being and health too bestow.

urūṇa sāvā suṭrpā udambalau yamasya dūtau carato janāguṁ anu |  
tāv asmabhyaṁ drśaye sūryāya punar dātām aśumadyeha bhādrām || 12 ||

12. Broad-nosed and takers-of-life these two dogs, messengers of Yama wander among mankind; may these two give us back here to-day auspicious life that we may see the sun.

yamāya somaguṁ sunuta yamāya juhutā haviḥ |  
yamaguṁ ha yajño gacchaty-agni-dūto āraṅkṛtaḥ || 13 ||

13. For Yama extract the soma juice, to Yama offer the oblation into the sacred fire; to Yama goes this sacrifice well-prepared with Agni as it's messenger.

yamāya ghṛtavād havir juhota pra ca tiṣṭhat |  
sano deveṣvā yamad dīrgham āyuh pra jīvasē || 14 ||

14. To Yama offer the oblations soaked in ghee, and step forth; may he guide us to the Shining Ones that we may live a long life.

yamāya madhumatamaguṁ rājñe havyaṁ juhutana |  
idaṁ nama rṣibhyaḥ pūrvajebhyaḥ pūrvēbhyaḥ paṭhi-kṛdbhyaḥ || 15 ||

15. To Yama the King offer the sweet oblation, We pay our obeisance to the ancient seers who taught us of the path.

tri-kādrukebhiḥ patati śalū-vīrekaṁ idbrhat |  
triṣṭub gāyatrī chandāguṁsi sarvā tā yama āhitā || 16 ||

16. The oblation flies through the three soma vessels, the six realms, the one great world, travels by means of the tristubh, gayatri and the other metres, and then finally reaches Yama.

### 35. Trisuparṇa Mantrāṇi

(Mahā Nārāyaṇa Upaniṣad)

brahmam etu mām | madhum etu mām | brahmam eva madhum etu  
mām | yāste soma prajā vatso'bhī so aham | duḥṣvapnaṇaṁ duruṣṣaha |  
yāste soma prāṇāgass stāñ-juhomī || 1 ||

May the Supreme reach me. May the blissful reach me. May the Supreme alone that is blissful reach me. O Lord, being one among your creatures I am your child. Suppress the dreary dream of empirical existence that I experience. For that I offer myself as an oblation into You. O Lord, the vital and mental powers you have kept in me.

trisuparṇam ayācitam brāhmaṇāya dadyāt |  
brahmaḥatyām vā ete ghnanti |

ye brāhmaṇās trisūparṇam paṭhanti |  
te somaṁ prāpnuvanti | āsahasrāt paṅkti punanti | om || 2 ||

*One may impart the Trisuparna to a brahmana unsolicited. Those brahmanas who recite the Trisuparna indeed destroy even the sin of brahminicide. They attain to the fruit of the performance of the Soma sacrifice. They purify all those who sit in a row of a thousand (while at dinner) and attain union with the Absolute.*

brahma medhayā | madhu medhayā |  
brahmam eva madhu medhayā || 3 ||

*That Brahman is attained through the power of intelligence. That Bliss is attained through the power of intelligence. The Bliss which is indeed Brahman is attained through the power of intelligence.*

adyā nō deva savitaḥ prajāvatsāvīs saubhāgam |  
parā duḥṣvapniyaguṁ suva || 4 ||  
viśvāni deva savitar duritāni parā suva |  
yad bhadraṁ tanna ā suva || (R.V. 5:82:4-5)

*Send us this day O Savitar, prosperity with progeny, drive from us the nightmare. O God Savitar, drive away from us all sorrows and misfortune, and send us all that is for our good.*

madhuvātā rtāyate madhu kṣaranti sindhavaḥ |  
mādhvīrnas-santvoṣadhīḥ ||  
madhu naktam utoṣasi madhumat pārthivaguṁ rajaḥ |  
madhu dyaur astu nah pitā ||  
madhu mānno vanaspatir madhumāguṁ astu sūryaḥ |  
mādhvīr gāvo bhavantu naḥ ||

*To the pious the winds blow sweet, the streams are sweet; be sweet to us the plants.  
Sweet is the night, and sweet at dawn the air of the earth, sweet be the sky our father.  
Sweet to us be the Lord of the forest, sweet the sun, sweet be the cows to us. RV.1.90.6 TS.4.2.9.7*

ya imaṁ trisūparṇam ayācitam brāhmaṇāya dadyāt |  
bhrūṇahatyām vā ete ghnanti |  
ye brāhmaṇās trisūparṇam paṭhanti |  
te somaṁ prāpnuvanti | āsahasrāt paṅkti punanti | om ||

*One may impart the Trisuparna to a brahmana unsolicited. Those brahmanas who recite the Trisuparna indeed destroy even the sin of feticide. They attain to the fruit of the performance of the Soma sacrifice. They purify all those who sit in a row of a thousand (while at dinner) and attain union with the Absolute.*

brahma medhavā | madhu medhavā |  
brahmam eva madhu medhavā |

*That Brahman is attained by one who has been prepared through the performance of sacrifice. That Bliss is attained by one who has been prepared through the performance of sacrifice. . The Bliss which is indeed Brahman is attained by one who has been prepared through the performance of sacrifice.*



brahmā devānām padavīḥ kavīnām ṛṣir viprāṇām mahiṣo mṛgāṇām |  
śyeno grdhrāṇāgum svadhītir vanānāgum somaḥ pavitraṁ atyeti rebhan |

*Brahma of the gods, leader of poets, Sage of seers, bull of wild beasts. Eagle of vultures, axe of the forests, Soma goes over the seive singing. (Taittiriya Samhita 3;4;11d)*

hagumśaś śuciśad vasur antarikṣasad hotā vediśad atithir duroṇasat |  
nr̥ṣad varasād ṛtasad vyomasad abjā gojā ṛtajā adriajā ṛtaṁ br̥hat ||

*That which is the sun in the clear sky, is the Vsu (air that moves) in the mid-region, is the fire that dwells in the altar, and in the domestic hearth as the guest, is the fire that shines in humans and in the gods, as the Self, is the fire that is consecrated in sacrifice, is dwelling in the sky as air, is born in the ocean as the submarine heat, is born in the rays of the sun, is the fire that is directly seen as the luminary, and is born on the mountain as the rising sun — that is the Supreme Truth, the Reality underlying all.*

ṛce tvā ruce tvā samit sr̥vanti sarito na dhenāḥ | antar hṛdā manasā  
pūyamānāḥ | ghṛtasya dhārā abhicākaśmi |

*I pile fuel on the consecrated fire with a view to acquire the Vedas necessary for your worship, meditating on you in the form of the Rigveda. The unbroken flow of ghee offered into the sacred fire — flow like rivers. By this I kindle the splendour of the holy fire.*

hiraṇyayo vetaso madhya āsām | tasmiṁt suparno madhukṛt kulāyī  
bhajannāste madhu devatābhyah | tasyāsate harayas sapta tīre svadhām  
duhānā amṛtasya dhārām ||

*In the āhavaniya fire, amidst those streams of ghee being obladed, abides the rich and splendid Suprem Being magnified by the Trisuparna, who dwells in the nest of the bodies of created beings, who confers bliss on beings according to their merit, who shares the ambrosial oblations with the gods. Close to Him are seated the 7 sages who destroy sins continuously puring sweet oblations for the gods.*

ya idam trisuparnam ayācitam brāhmaṇāya dadyāt | vīrahatyām vā ete  
ghnanti | ye brāhmaṇās trisuparnam paṭhanti | te somaṁ prāpnuvanti |  
āsahasrāt paṅkti punanti | om ||

*One may impart the Trisuparna to a brahmana unsolicited. Those brahmanas who recite the Trisuparna indeed destroy even the sin of murdering a hero (protector). They attain to the fruit of the performance of the Soma sacrifice. They purify all those who sit in a row of a thousand (while at dinner) and attain union with the Absolute.*

### 36. Brahma-varcasā Anuvākah

ābrahman brāhmaṇo brahma varcasī jāyatām asmin rāṣṭre rājanya īṣavyaś  
śūro mahāratho jāyatām, dogdhri dhenur voḍhā 'nadhvān āsus saptiḥ  
purandhri yośa jīṣṇu ratheṣṭhās sabheyo yuvā'sya yajamānasya vīro jāyatām,  
nikāme nikāme naḥ parjanyaḥ varṣatu phalinyo na oṣadhayaḥ pacyantām  
yoga kṣemo naḥ kalpatām ||



*In the Priesthood let there be born the Brahmana illustrious with Spiritual Knowledge; In the kingdom let there be born a prince, a skilled archer, a hero and a great-car-warrior; the milch cow; the ox capable of bearing burdens; the swift race horse; the industrious woman; the victorious warrior, the youth fit for the assembly. To this sacrificer may a hero be born. May Parjanya send rain according to our needs, may the plants ripen with fruit and may acquisition and preservation of possessions be secured for us.*

ābrahman brāhmaṇo brahma varcasī jāyatām ityāha | brahmaṇa eva brahma  
varcasa sandadhāti | tasmāt purā brāhmaṇo brahma varcasya jāyata | asmin  
rāṣṭre rājanya śavyaś sūro mahāratho jāyatām ityāha | rājanya eva śauryaṁ  
mahimānaṁ dadhāti | tasmāt purā rājanya śavyaś sūro mahāratho jāyata |  
dogdhrī dhenur ityāha | dhenavān eva payo dadhāti | tasmāt purā dogdhrī  
dhenur ajāyata ||

*In the Priesthood let there be born the Brahmana illustrious with Spiritual Knowledge thus we pray. The Brahmana is the one who also imparts spiritual knowledge and lustre therefore at first we pray that there be born a brahmana illustrious with spiritual knowledge. In the kingdom let there be born a prince, a skilled archer, a hero and a great-car-warrior thus we pray. The princes provide valour and glory. Therefore we pray that a prince be born who is a skilled archer, a hero and a great-car-warrior. We pray for the milch cow. The milch cow provides abundant milk for nourishment. Therefore do we pray for the milch cow.*

voḍhā nadhvān ityāha | anaḍuhyeva vīryaṁ dadhāti | tasmāt purā  
voḍhā nadhvān ajāyata | āsuḥ saptir ityāha | āsva eva jayaṁ dadhāti |  
tasmāt purā "śuraśvo" jāyata | purandhrī yoṣetyāha | yoṣityeva rūpaṁ  
dadhāti | tasmāt strī yuvati priyā bhāvukāḥ | jiṣṇū ratheṣṭhāḥ ityāha |  
āhavai tatra jiṣṇū ratheṣṭhāḥ jāyate | yatrai tena yajñena yajante ||

*We pray for the ox capable of bearing burdens. The ox provides a source of power. Therefore do we pray for the ox capable of bearing burdens. We pray for the swift race-horse. The swift horse provides victory in battle, therefore do we pray for the swift race-horse. The industrious woman do we pray for. The women provide an adornment, they are lovely, nourishing and beneficial for the welfare of the country. We pray for the skilful warrior. The skilful warrior gains victory in battle so that yajnas may continue*

sabheyo yuvetyāha | yo vai pūrva vayaśī | sa sabheyo yuvā | tasmāt yuvā  
pumān priyo bhāvukāḥ | āsya yajamānasya vīro jāyatām ityāha | āhavai  
tatra yajamānasya vīro jāyata | yatrai tena yajñena yajante | nikāme nikāme  
naḥ parjanyaḥ varṣatvityāha | nikāme nikāme havai tatra parjanyaḥ varṣati |  
yatrai tena yajñena yajante | phalinyo na auśadhayaḥ pacyantām ityāha |  
phalinyo ha vai tatrauśadhayaḥ pacyante | yatrai tena yajñena yajante |  
yoga kṣemo naḥ kalpatām ityāha | kalpate ha vai tatra prajābhyo yoga  
kṣemaḥ | yatrai tena yajñena yajante ||

*We pray for the youth fit for the assembly. A capable young man is called a youth fit for the assembly. The youth are the future and the welfare of our country. To this sacrificer may an assertive son be born - thus we pray. In conflict the assertive one will provide resolution. May Parjanya send rain according to our needs - thus we pray. When our material needs are fulfilled then are we capable of actualizing our spiritual aims. We pray that the plants ripen with fruit - whereby we may offer sacrifices. We pray that*

acquisition and preservation of possessions be secured for us. By the acquisition and preservation of possessions the citizens are capable of fulfilling their religious duties for the welfare of all beings.

### 37. Brahmodaya Anuvākah

kiggas svid āsīt pūrva cittiḥ kiggas svid āsīd br̥had vayāḥ |  
kiggas svid āsīt piśaṅgilā kiggas svid āsīt pilippilā || 1 ||

1. What was the First Conception? What was the Great Age?  
Who was the Tawny One? Who was the Smooth (slippery) One?

dyaur āsīt pūrva cittir āsvā āsīd br̥had-vayāḥ |  
rātrir āsīt piśaṅgilā'vir āsīt pilipillā || 2 ||

2. Space was the first Conception. The Courser (horse) was The Great Age.  
The Tawny One was the Night. The Smooth (slippery) One was the earth.

ka svid ekākī carati ka u svijjāyate punaḥ |  
kiggas svid himasya bheṣajam kiggas svid āvapanam mahat || 3 ||

3. Who moves single and alone? Who is brought forth to life again?  
What is the remedy for cold? And what the great enveloper?

sūrya ekākī carati candramā jāyate punaḥ |  
agnir himasya bheṣajam bhūmīr āvapanam mahat || 4 ||

4. The Sun moves single and alone. The Moon is brought forth to life again.  
Fire is the remedy for cold and the Earth is the Great Enveloper.

pr̥cchāmi tvā paramantaṁ pr̥thivyāḥ | pr̥cchāmi tvā bhuvānasya nābhim |  
pr̥cchāmi tvā vṛṣṇo āsvasya retaḥ | pr̥cchāmi vācaḥ paramam vyōma || 5 ||

5. I ask you what is the furthest end of the earth. I ask you what is the nave of the world.  
I ask you what is the sperm of the strong horse. I ask you what is the sound in highest realm.

vedim āhuḥ paramantaṁ pr̥thivyāḥ | yajñam āhur bhuvānasya nābhim |  
somam āhur vṛṣṇo āsvasya reto | brahmaiva vācaḥ paramam vyōma || 6 ||

6. They call the altar the furthest end of the earth. They call the sacrifice the nave of the world. They call Soma the sperm of the strong horse. They call the Veda the sound in the highest realm. (Kṛṣṇa Yajur Veda 7;4;18;1-6)

tejasā vā eṣa brahma-varcasena vyarudhyate | yo'svamedhena yajate | hotā  
ca brahmā ca brahmodyam vadhathaḥ | tejasā caivainam brahma-varcasena  
ca samardhayataḥ | dakṣiṇato brahmā bhavati | dakṣiṇata āyatanō vai  
brahmā | bārihaspatyo vai brahmā | brahma-vārcasam evāsyā dakṣiṇato  
dadhāti | tasmāt dakṣiṇo'rtho brahma-varcas itaraḥ | uttarato hotā bhavati ||

Verily, fiery spirit and spiritual lustre pass away from him who performs the Asvamedha. The Hotri and the Brahmana engage in a theological discussion (brahmodyam). From this are fiery spirit and spiritual lustre increased. The Brahmana remains to the South. The South is the area for the Brahmana. Brihaspati is the Brahmana. The Hotri stands to the North. 7

uttarāta āyātano hotā | āgneyo vai hotā | tejo vā agniḥ | teja eva syōttarato  
dādhati | tasmāt uttarato'rtha tejas vitaraḥ | yūpam apito vadathaḥ  
yajamāna devatyō vai yūpaḥ | yajamānam eva tejasā ca brahmavarcaṣena ca  
samardhaya | kiggas svid āsīt purva cittir ityāha | dyaur vai vṛṣṭiḥ pūrva  
cittih || 8 ||

*North is the place of the Hotri. The Hotri relates to Agni. Fiery Spirit is Agni. .... With the sacrificial pole (yupa) between them they discourse together; for the stake is the Sacrificer. He thus encompasses the Sacrificer on both sides with fiery Spirit and Spiritual lustre. He (the Brahmana) asks; What was the first conception. The first Conception doubtless was the Sky and Rain. 8*

divam eva vṛṣṭim avarundhate | kiggas svid āsīt br̥hadvaya ityāha | aśvo  
vai br̥hadvayaḥ | aśvam eva avarundhate | kiggas svid āsīt piśaṅgiletyāha |  
rātrir vai piśaṅgilā | rātrim eva avarundhate | kiggas svid āsīt pilippiletyāha  
| śrīr vai pilippilā | annādyam eva avarundhate || 9 ||

*The Sky and Rain he thus secures for himself. He (Hotri) asks What was the Great Age (or Bird). The Horse verily is the Great Age. Vital power he thus secures for himself. He asks; what was the Tawny One? The Night verily is the Tawny One (Beauty Devouring One). He thus establishes himself in the night. He asks; who was the Slippery One? Prosperity verily is the Slippery One. He thus secures food in abundance. 9*

kaḥ svid ekākī carati ityāha | asau vā āditya ekāki carati | teja eva  
avarundhe | ka u svij-jāyate punarityāha | cāndramā vai jāyate punaḥ | āyur  
eva avarundhe | kiggas svid himasya bheṣajam ityāha | agnir vai himasya  
bheṣajam | brahmavarcaṣam eva avarundhe | kiggas svid āvapaṇam mahat  
ityāha || 10 ||

*He asks; Who is it that moves alone? It is doubtless yonder Sun that moves singly. He thus obtains Spiritual Lustre. Who is it that is born again? he asks. It is the Moon doubtless which is born again. Longevity he thus obtains. He asks; What is the remedy for cold?. The fire doubtless is the remedy for the cold. Fiery Spirit he thus obtains. What is the Great Vessel? he asks. 10*

ayaṁ vai loka āvapaṇam mahat | asmin eva loke pratitiṣṭhati | pr̥cchāmi tvā  
paramantam pr̥thivyā ityāha | vedir vai paro'ntaḥ pr̥thivyāḥ | vedim eva  
avarundhe | pr̥cchāmi tvā bhuvānasya nābhim ityāha | yajño vai  
bhuvānasya nābhiḥ | yajnam eva avarundhe | pr̥cchāmi tvā vṛṣṇo aśvāsyā  
reta ityāha | somo vai vṛṣṇo aśvāsyā retaḥ | soma pītam eva avarundhe |  
pr̥cchāmi vācaḥ paramam vyōmetyāha | brahma vai vācaḥ paramam vyōma  
| brahma varcaṣam eva avarundhe || 11 ||

*The great Vessel is verily this Earth. In this world he thus establishes himself. He says; I ask you of the furthest end of the Earth? The altar verily is the furthest end of the Earth. He thus obtains the world. He says; I ask you of the nexus of the World. The nexus of the World is verily sacrifice. His sacrifice thus remains unobstructed. He says; I ask you of the seed of the Strong Horse. The seed of the Strong Horse is doubtless the Soma. His drinking of the Soma thus remains unobstructed. He says; I ask you of speech's highest realm. Brahma is verily the highest realm of speech, thus he obtains Spiritual Lustre. 11*



### 38. Agni Sūktam

(Rigveda 1.1.1)

agnim̐ īle purohitam̐ yajñasya devam̐ ṛtvijaṁ | hotāraṁ ratna dhātāmam || 1 ||

*I Praise Agni, the Chosen Mediator, the Shining One, the Minister, the summoner, who most grants ecstasy.*

agniḥ purvabhīr ṛṣibhīr īdya nūtanair uta | sa devāṁ eha vākṣati || 2 ||

*Worthy is the Mystic Fire to be adored by the living as by the ancient seers. He shall conduct the Devas hither.*

agninā rayim āśnavat poṣam eva dive dive | yaśasaṁ vīravattamam || 3 ||

*Through the Mystic Fire man obtains spiritual riches, that increase day by day. Most glorious most full of heroic power.*

agne yaṁ yajñam adhvaram viśvataḥ paribhur asi | sa iddeveṣu gacchati || 4 ||

*O Agni the perfect sacrifice which you encompass about, verily reaches the Devas.*

agnir hotā kavi krātus satyaścitra śrāvastamaḥ | devo devebhīr ā gāmat || 5 ||

*O Mystic Fire, the summoner, the Seer, true and most gloriously great. O God come hither with the Gods.*

yadaṅga dāśuṣe tvam agne bhādraṁ kariṣyasi | tavet tat satyam aṅgiraḥ || 6 ||

*O Agni whatever blessing you will grant unto your devotee, That indeed is the Truth O Angirasa.*

upā tvāgne dive dive doṣāvastar dhiyā vāyam | namo bharanta emāsi || 7 ||

*To you O Dispeller of the night of ignorance, day by day with prayer. Bringing you reverence, we come.*

rājantam adhvarāṇām gopām ṛtasya dīdivim | vardhamānaṁ sve dame || 8 ||

*Regent of sacrifices, Guardian of the Eternal Law, Radiant One, Increasing in your own hearth.*

sa naḥ piteva sūnave 'gne supāyano bhava | sacāsvā nas svastaye || 9 ||

*Be to us easy of access, even as a father to his son, O Agni remain with us for our benefit.*

### 39. Gaṇapatyatharvaśīrṣopaniṣat

bhādraṁ karṇebhiḥ śṛṇuyāma devā bhādraṁ paśyemākṣibhīr-yajatrāḥ |  
sthīrair-aṅgaṁ-tuṣṭuvāguṁ sāstanūbhiḥ vyaśema devahitam̐ yadāyuh ||

*O God may we with our ears listen to what is good, and with our eyes see what is good, ye Holy One. With limbs and bodies firm may we extolling you attain the term of life appointed by the Supreme Lord*

om namaste gaṇapataye | tvam eva pratyakṣam̐ tat-tvam-asi | tvam-eva  
kevalam̐ kartā'si | tvam-eva kevalam̐ dhartā'si | tvam-eva kevalam̐ hartā'si |  
tvam-eva sarvam̐ khalvidam̐ brahmāsi | tvam̐ sāḥśādātmā'si nityam || 1 ||

*Om salutations to Ganapati. You are the visible Truth. You are the sole Creator of the universe. You are the sole Preserver of the universe. You are the sole Destroyer of the universe. You indeed are the entire Creation. You are quite evidently the Eternal Universal Self.*

ṛtaṁ vacmi | satyam̐ vacmi || 2 || *I speak the Divine Law. I speak the truth*

ava tvam̐ mām | avā vaktāraṁ | avā śrotāraṁ | avā dātāraṁ | avā dhātāraṁ |  
avānūcānam̐ avā śiṣyam̐ | avā paścāttāt | avā purasttāt | avottarāttāt | avā

dakṣiṇāttāt | avā cordhvāttāt | avādhārāttāt | sarvato mām pāhi pāhi  
samantāt || 3 ||

*O Ganesha, protect me from obstacles to attaining you, me in my capacity as a speaker (of your glory), listener (to your pastimes and glories), given or imparted (of the method of your worship), the holder or collector (of the articles of worship), me who as a disciple (study the Vedantic truths) together with my Guru. Protect me from hindrances (to self-realization) from West, from the East, from the North, and from the South, from above and from below, protect me in all ways from all directions.*

tvam vāṅmayas-tvam cin-mayaḥ | tvam ānanda-mayas tvam brahma-  
mayaḥ | tvam sac-cid-ānandā 'dvītyo'si | tvam pratyakṣam brahmāsi | tvam  
jñāna-mayo vijñāna-mayo'si || 4 ||

*Thou art speech, Thou art the Supreme Person, Thou art pure bliss, Thou art the Ultimate Reality, Thou art the incomparable combination of existence absolute, knowledge and bliss; Thou art the Supreme Spirit; Thou art the sheath of pure Intelligence.*

sarvam jagad-idam tvatto jāyate | sarvam jagad-idam tvattas-tiṣṭhati |  
sarvam jagad-idam tvayi layam-eṣyati | sarvam jagad-idam tvayi pratyeti |  
tvam bhūmir-āpo'nalo'nilo nabhaḥ | tvam catvāri vāk-padāni || 5 ||

*The entire universe was manifested from Thee, the entire universe exists in Thee. The entire universe will again dissolve into Thee, and return to Thee. Thou art the earth, water, fire, wind and ether. Thou art the four levels of sonic vibration.*

tvam guṇa-trayātītaḥ | tvam avasthā-trayātītaḥ | tvam deha-trayātītaḥ | tvam  
kāla-trayātītaḥ | tvam mūlādhāra-sthito'si nityam | tvam śakti-trayātmaḥ |  
tvam yogino dhyāyanti nityam | tvam brahmā tvam viṣṇus-tvam rudras-  
tvam indras-tvam agnis-tvam vāyus-tvam sūryas-tvam candramās-tvam  
brahma bhūr-bhuvāḥ svarom || 6 ||

*Thou art transcendent to the three gunas, Thou art beyond the limitations of waking, dream and deep sleep, Thou art beyond the limitations of the three bodies. Thou art unconditioned by the limitations of time. Thou art present in the muladhara chakra. Thou art endowed with the three energies of Lordship, sonic vibration and radiation. The sages constantly meditate upon Thee. Thou art Brahma (the Creator), Thou art Vishnu (the Preserver), Thou art Rudra (the Transformer), Thou art Indra (Cosmic Mind), Thou art Agni (the Mystical Fire) and Thou art the Cosmic life force (Vayu) Thou art the Sun and the Moon, Thou art the Supreme Being, Thou art the three realms; the earth, the astral region and the heavenly region.*

gaṇādim pūrvam uccārya varṇādīms-tad anantaram | anusvāraḥ paratarāḥ |  
ardhendu lasitam | tāreṇa rddham | etat-tava manu-svarūpam | ga-kāraḥ  
pūrva rūpam | akāro madhyama rūpam | anusvāraścāntya rūpam | bindur-  
uttara rūpam | nādas sandhānam | sagumhītā sandhiḥ | saiṣa gaṇeśa-vidyā |  
gaṇaka ṛṣiḥ | nicṛd-gāyatrīc-chandaḥ | gaṇapatir-devatā | om gam  
gaṇapataye namaḥ || 7 ||

ekadantāya vidmahe vakratuṇḍāya dhīmahi | tan no dantiḥ pracodayāt || 8 ||

*We meditate upon Ganesha, may we realize His true nature, and may He enlighten our intellects.*

eka-dantaṁ catur-hastaṁ pāśam-aṅkuśa dhāriṇam | radaṁ ca varadaṁ  
 hastair-bibhrāṇam mūśaka-dhvajam || raktaṁ lambodaraṁ śūrpa-karṇakaṁ  
 rakta-vāsasam | rakta gandhānūliptāṅgam rakta puṣpaiḥ supūjitam ||  
 bhaktānukampinam devaṁ jagat-kāraṇam-acyūtam | āvir-bhūtaṁ ca  
 sṛṣṭyādaṁ prakṛteḥ puruṣāt-param || evaṁ dhyāyati yo nityaṁ sa yogī  
 yoginām varaḥ || 9 ||

*The highest of Yogis meditates constantly upon Ganesha, with a single tusk, having four arms, holding a noose, goad, the Benefactor, supporting the universe with his hands, having the mouse as his emblem, red in colour, potbellied, fan-eared, wearing red clothes, anointed with red vermilion paste, worshipped with red flowers, always attentive to the supplications of the devotees, the cause of the universe, the Unsullied One who was manifested before the universe was created and existed prior to the manifestation of spirit and matter.*

namo vrāta-pataye | namo gaṇapataye | namaḥ pramatha-pataye |  
 namaste'stu lambodarāyaikadantāya vighna-nāśine śiva-sutāya varada-  
 mūrtaye namaḥ || 10 ||

*Salutations to Ganapati, lord of the attendants of Siva, comprising of demi-gods and goblins. Salutations to the Potbellied One, having one tusk, the Destroyer-of-all-obstacles, the son of Lord Siva, the Benefactor Incarnate.*

etad-atharvaśīrṣam yo'dhīte sa brahma bhūyāya kalpate | sa sarva vighnair-  
 na bādhyate | sa sarvatra sukhāṁ edhate | sa pañca-mahā-pāpāt pramucyate  
 | sāyam-adhīyāno divas-kṛtaṁ pāpa nāśayati | prātar-adhīyāno rātri-kṛtaṁ  
 pāpa nāśayati | sāyam prātaḥ prayuñjāno pāpo'pāpo bhavati |  
 savatrādhīyāno'pavighno bhavati | dharm-ārtha kāma mokṣam ca vīndati |  
 idam atharva-śīrṣam aśiṣyāya na deyam | yo yadi mōhād dāsyati sa pāpiyān  
 bhavati | sahasrāvartanādyam yaṁ kāmam-adhīte yā tam anena sādhayet ||  
 11 ||

*One who studies this Upanisad attains identity with the Absolute Spirit; his happiness increases in all ways. He is not hindered by obstacles; he is liberated from the five great sins. When studied in the evening it absolves the sins caused during the day; when studied in the morning it removes the effects of the sins committed during the night. One who reads it both morning and evening becomes sinless. From constant study one becomes freed from all obstacles, and gains the four ends of human endeavour; Dharma, financial security, sensual enjoyment and final Liberation. This Upanishad should not be taught to an undeserving person; one who does so is a sinner and will lose all his power. By a thousand repetitions one attains self-actualization.*

anena gaṇapatim abhiṣiñcati sa vāgmī bhavati | caturthyām-anaśnan japati sa  
 vidyāvān bhavati | ity-atharvaṇa vākyam | brahmādyāvaraṇam vidyān na  
 bibheti kadācaneti || 12 ||

*One who performs the lustration ceremony to Ganesha while chanting this Upanishad will become eloquent of speech, one who chants it on the 4th day of the fort-night while fasting attains wisdom. This is assured by the sage Atharvana or Ganaka. He who is constantly aware that the universe is enveloped by Brahma, will never experience fear.*



yo dūrvāṅkurair-yajati sa vaiśravaṇopāmo bhavati | yo lājair-yajati sa yaśāvān bhavati | sa medhāvān bhavati | yo modaka sahasreṇa yajati sa vāñcita phalaṁ avāpnoti | yaḥ sājya samīdbhir-yajati sa sarvaṁ labhate sa sarvaṁ labhate || 13 ||

*He who worships Ganesha with the blades of durva grass, becomes as prosperous as the god of wealth (Kubera). He who worships with parched grain becomes successful and filled with wisdom. He who offers a thousand sweatmeats attains his life's goal. He who offers sticks into the sacred fire with this Upanishad attains everything, attains everything.*

aṣṭau brāhmaṇān samyag grāhayitvā sūrya varcāsvī bhavati | sūrya-grahe mahā nadyām pratimā sannidhau vā japtvā siddha māntro bhavati | mahā vighnāt pramucyate | mahā doṣāt pramucyate | mahā pratyavāyāt pramucyate | sa sarva vid-bhavati | sa sarva vid-bhavati | ya evaṁ veda | ityupaniṣat ||

*He who imparts this sacred lore to eight brahmins becomes as radiant as the sun with Spiritual Radiance. One who chants this at the time of the solar eclipse, on the banks of a river or in a temple before an icon, will achieve his desired goal immediately, he is liberated from all dangers, he is liberated from all defects, he is liberated from all obstacles; he verily attains*

## 40. Nārāyaṇa Upaniṣad

(Kṛṣṇa Yajur Veda)

om atho puruṣo ha vai nārāyaṇo'kāmayata prajāḥ sṛje yeti | nārāyaṇāt prāṇo jāyate | manaḥ sarvendriyāṇi ca | khaṁ vāyur jyotir āpaḥ pṛthivī viśvasya dhārīṇī | nārāyaṇād brahma jāyate | nārāyaṇād rudro jāyate | nārāyaṇād indro jāyate | nārāyaṇāt prajāpatayaḥ prajāyante | nārāyaṇād dvādaśādityā rudrā vasavaḥ sarvāṇi ca chandāguṁsi | nārāyaṇād eva samūtpadyante | nārāyaṇe pravartante | nārāyaṇe praliyante || etad ṛg veda śiro'dhite || 1 ||

*Then Narayana, the Supreme Being desired 'I shall project beings'. From Narayana emanates the prāṇa (Life Breath), mind and the sense organs, ether, air, fire, water, and the earth that supports all. From Narayana emanates Brahma. From Narayana emanates Rudra. From Narayana emanates Indra. From Narayana emanate the Prajapatis (The Divine Progenitors). From Narayana emanates the 12 Adityas, Rudras, Vasus and all the Vedic metres (chandās). From Narayana only do they proceed. Through Narayana do they prosper. In Narayana are they reabsorbed. This is taught as the head of the Rig Veda.*

om atha nityo nārāyaṇaḥ | brahmā nārāyaṇaḥ | śivaśca nārāyaṇaḥ | śakraśca nārāyaṇaḥ | dyāvā pṛthivyau ca nārāyaṇaḥ | kālāśca nārāyaṇaḥ | diśaśca nārāyaṇaḥ | vidiśaśca nārāyaṇaḥ | ūrdhvaśca nārāyaṇaḥ | adhaśca nārāyaṇaḥ | antar bahiśca nārāyaṇaḥ | nārāyaṇa evedaḥ sarvaṁ | yad bhūtaṁ yacca bhavyam | niṣkalo nirañjano nirvikalpo nirākhyātaś śuddho deva eko nārāyaṇaḥ | na dvitīyo'sti kaścit | ya evaṁ veda | sa viṣṇureva bhavati sa viṣṇureva bhavati | etad yajur veda śiro'dhite || 2 ||



*Narayana is eternal. Brahma is Narayana. Siva is Narayana. Indra is Narayana. Time is Narayana. Space is Narayana, the intermediate quarters also are Narayana. That which is above is Narayana. That which is below is Narayana. That which is within and that which is without is Narayana. The entire Universe which existed and that which will exist is Narayana. Narayana is the only One that is partless, immaculate, inconceivable, indescribable, pure and divine. There is no second. Whosoever knows Him thus, becomes Vishnu. This the Yajur Veda teaches. 2.*

om̐ ityagre vyāharet | nama iti paścāt | nārāyaṇāyety-upariṣṭāt | om̐  
ityekākṣaram | nama iti dve akṣare | nārāyaṇāyeti pañcākṣarāṇi | etad vai  
nārāyaṇasya aṣṭākṣaram padam | yo ha vai nārāyaṇasya aṣṭākṣaram padam  
adhyeti | anapabruvas sarvam āyur eti | vindate prajāpatyagum rāyas poṣam  
gaupatyam | tato'mṛtatvam aśnute tato'mṛtatvam aśnuta iti | ya evam veda |  
etat sāma veda śiro'dhīte || 3 ||

*One should utter Om first, then namah and thereafter narayanaya. Omis a single syllable. Namah consists of two syllables. Narayanaya consists of five syllables. This is the mantra of eight syllables (ashtakshari) pertaining to Narayana. Whoever studies this mantra and chants it constantly, becomes free from all disgrace, attains full life and hegemony. He enjoys royal pleasures and attains self-mastery, thereupon He attains Liberation, yea Final Liberation. This the Sama Veda teaches. 3.*

pratyag ānandam brahma puruṣam praṇava svarūpam | akāra ukāra makāra  
iti | tan ekadhā samabharat tad-etad om̐ iti | yam uktvā mucyate yogi janma  
saṁsāra bandhanāt | om̐ namo nārāyaṇāyeti mantropāsakaḥ | vaikunṭha  
bhuvana lokam<sup>1</sup> gamiṣyati | tad idam param puṇḍarikam vijñāna-ghanam |  
tasmāt tad idāvan mātram | brahmaṇyo devakī putro brahmaṇyo  
madhusūdan-om̐ | sarva bhūtastham ekam nārāyaṇam | kāraṇa puruṣam  
akāraṇam parabrahma om̐ || 4 ||

*The Yogi that recites the name of Him, who is Bliss Absolute, The Great Purusha, who is represented by Om comprised of the three letters A, U, and M, is released from the bondage of birth and repeated transmigration. He who chants the mantra om namo narayanaya reaches the realm of Vaikunta. That is this Lotus, it is replete with transcendental wisdom and bright as lightning. The son of Devaki (Krishna) is the Supreme, Madhusudana is the Supreme, Narayana who pervades all beings, who is ONE only, the Cause of all, being Himself causeless is the Supreme Being (parabrahman). 4.*

etad atharva śiro yo'dhīte prātar adhiyāno rātri-kṛtam pāpam nāśayati |  
sāyam adhiyāno divas-kṛtam pāpam nāśayati | madhyandinam āditya  
abhimukho'dhiyānaḥ pañca pātaka-upa pātakāt pramucyate | sarva veda  
pārāyaṇa puṇyam labhate | nārāyaṇa sāyujyam avāpnoti nārāyaṇa sāyujyam  
avāpnoti | ya evam veda | ityupaniṣat || 5 ||

*The Atharva Veda teaches that whoever recites this Upanisad in the morning destroys thereby the sins committed during the night. Whoever recites it in the evening destroys thereby the sins committed during the day. Whoever recites it at midday facing the sun is freed from the five heinous sins and all minor ones. He derives the same merit produced by the recitation of all the Vedas. Whoever knows this attains Union with Narayana. He attains Union with Narayana. This is the Secret Teaching. 5.*

.1. Some manuscripts have bhavanam instead of bhuvana lokam.

## 41. Īśa-vāsyā Upaniṣad

(Śukla Yajur Veda)

īśā vāsyām idagum sarvaṁ yat kiñca jagatyām jagat |  
tena tyaktena bhuñjīthā mā gṛdhaḥ kasya-svid dhanam || 1 ||

1. (Know that) all this, whatever moves in this moving (changing) universe, is enveloped by God. Therefore find your enjoyment in renunciation; do not covet what belongs to others.

kurvann eveda karmāṇi jijīviṣec chaṭagum samāḥ |  
evaṁ tvayi nānyatheto' sti na karma lipyate nare || 2 ||

2. Always performing works here one should wish to live a hundred years. If you live thus, there is no way other than this by which karman (or deed) does not adhere to you.

asuryā nāma te lokā andhena tamasā “vṛtāḥ |  
tāggus ste pretyā -bhigacchanti ye ke cātma-hano janāḥ || 3 ||

3. Demonic, verily, are those worlds enveloped in blinding darkness, and to them go after death, those people who are the slayers of the Self.

anejad ekaṁ manaso javīyo nainad devā āpnuvan pūrvam arṣat |  
tad dhāvato 'nyānatyeti tiṣṭhat tasminn apo mātariśvā dadhāti || 4 ||

4. (The Atman) is unmoving, one, swifter than the mind. The senses do not reach It as It is ever ahead of them. Though Itself standing still It outstrips those who run. In It the allpervading air supports the activities of beings.

tad ejaṭi tan naijaṭi tad dūre tad vaṇṭike |  
tad antaryā sarvāsyā tad u sarvāsyāsyā bāhyataḥ || 5 ||

5. It moves and It moves not; It is far and It is near; It is within all this and It is also outside all this.

yas tu sarvāṇi bhūtāny ātmany eva anupaśyati |  
sarva bhūteṣu cātmanam tato na vijugupsate || 6 ||

6. And he who sees all beings in his own Self and his own Self in all beings, he does not feel any revulsion by reason of such a view.

yasmin sarvāṇi bhūtāny ātmaivā-bhūd vijānataḥ |  
tatra ko mohaḥ kaś śoka ekatvam anupaśyataḥ || 7 ||

7. When, to one who knows, all beings have, verily, become one with his own self, then what delusion and what sorrow can be to him who has seen the oneness?

sa paryagāc chukram akāyam avraṇam asnā-vīragum śuddham apāpa  
viddham | kavir mānīṣī paribhūs svāyambhūr yāthā tathyato 'rthān  
vyadadhāc chāśvatībhyas samābhyah ||

8. He has filled all; He is radiant, bodiless, invulnerable, devoid of sinews, pure, untouched by evil. He, the seer, thinker, all-pervading, self-existent has duly distributed through endless years the objects according to their natures.

andhaṁ tamaḥ praviśanti ye 'vidyām upāsate |  
tato bhūya iva te tamo ya u vidyāyāgum ratāḥ || 9 ||

9. Into blinding darkness enter those who worship ignorance and those who delight in knowledge enter into still greater darkness, as it were.

anyad eva āhur vidyayā 'nyad āhur avidyayā |  
iti śuśrūṃ dhīrāṇāṃ ye na tad vicacakṣire || 10 ||

10. Distinct, indeed, they say, is the result of knowledge and distinct, they say, is the result of ignorance. Thus have we heard from those wise who have explained to us these.

vidyāṃ cāvidyāṃ ca yas tad vedobhayaguṃ saha |  
avidyayā mṛtyuṃ tīrtvā vidyayā 'mṛtāṃ aśnute || 11 ||

11. Knowledge and ignorance, he who knows the two together crosses death through ignorance and attains life eternal through knowledge.

andhaṃ tamaḥ praviśanti ye 'sambhūtim upāsate |  
tato bhūya iva te tamo ye u sambhūtyāguṃ ratāḥ || 12 ||

12. Into blinding darkness enter those who worship the unmanifest and into still greater darkness, as it were, those who delight in the manifest.

anyad eva āhus sambhavāt anyad āhur asambhavāt |  
iti śuśrūṃ dhīrāṇāṃ ye na tad vicacakṣire || 13 ||

13. Distinct, indeed, they say, is what results from the manifest, and distinct, they say, is what results from the unmanifest. Thus have we heard from those wise who have explained to us these.

sambhūtim ca vināśāṃ ca yas tad vedobhayaguṃ saha |  
vināśenā mṛtyuṃ tīrtvā sambhūtyā 'mṛtāṃ aśnute || 14 ||

14. He who understands the manifest and the unmanifest both together, crosses death through the unmanifest and attains life eternal through the manifest.

hiraṇmayeṇa pātreṇa satyasyāpihitāṃ mukhaṃ |  
tat tvam pūṣann apāvṛṇu satya dharmāya dṛṣṭaye || 15 ||

15. The face of truth is covered with a golden disc. Unveil it, O Pushan, so that I who love the truth may see it.

pūṣann ekarṣe yama sūrya prajāpatya vyūha raśmīṃ samūha |  
tejo yat te rūpaṃ kalyāṇatamam tat te paśyāmi |  
yo 'sāvasau puruṣas so 'ham āsmi || 16 ||

6. O Pushan, the sole seer, O Controller, O Sun, offspring of Prajapati, spread forth your rays and gather up your radiant light that I may behold you of loveliest form. Whosoever is that person (yonder) that also am I.

vāyur anīlam amṛtaṃ athedaṃ bhasmāntaguṃ śarīram |  
om 3 krato smarā kṛtaggus smara krato smarā kṛtaggus smara || 17 ||

17. May this (life) enter into the immortal breath (Vayu); then may this body end in ashes. O Intelligence, remember, remember what has been done. Remember, O Intelligence, what has been done, Remember.

agne naya supathā rāye asmān viśvāni deva vayunāni vidvān |  
yuyodhyasmaj juhūrāṇam eno bhūyiṣṭhām te nama uktiṃ vidhema || 18 ||

18. O Agni, lead us, along the auspicious path to prosperity, O God, who knowest all our deeds. Take away from us deceitful sins. We shall offer many prayers unto thee.

## 42. Sūrya Upaniṣad

om bhādraṁ karṇebhiḥ śṛṇuyāma devā bhādraṁ paśyemākṣibhir-yajatrāḥ |  
sthirair-aṅgaḥ-tuṣṭuvāguṁ sāstaṇūbhiḥ vyaśema devahitaṁ yadāyuh ||

*O Gods may we, with our ears listen to what is good, and with our eyes see what is good, O Divine Beings. With limbs and bodies firm may we, extolling you attain the term of life appointed by the Supreme Lord.*

aum atha sūryātharvāṅgirasam vyākhyāsyāmaḥ | brahmā ṛṣiḥ | gāyātrī  
chandaḥ | ādityo devatā | hamsaḥ so'ham agni nārāyaṇa yuktam bījam |  
hrillekhā śaktiḥ | viyadādi sarga saṁyuktaṁ kīlakam | catur-vidha  
puruṣārtha siddhyarthe jape viniyogaḥ ||

*Now we shall expound mantras of Atharva Veda in relation to the Sun: The seer of this Atharva Aṅgīrasa mantra is Brahma, metre Gayatri, Aditya the deity, 'Hamsas so'ham with Agni and Narayana is the seed, the power is hrillekha or hrim, the pin is the power in the process of unfolding the sky etc., the application is its use in repetition for winning the four human goals (viz. Dharma, Artha, Kama and Mokṣa).*

ṣaṭ-svarārūḍhena bījena ṣaḍaṅgam | raktāmbuja-saṁsthitaṁ | saptaśva-  
rathinaṁ | hiraṇya-varṇam | catur-bhujam | padma-dvayā'bhaya varada  
hastam kāla-cakra praṇetāram | śrī sūrya nārāyaṇam | ya evam veda sa vai  
brāhmaṇaḥ ||

*The six limbs consist of the seed with six vowels added. He indeed is a Brahmana who thus knows the golden Surya Narayana seated on the chariot with seven horses, impeller of the time-wheel, having four arms bearing two lotuses, the others bestowing promise of refuge and boon, set in the red lotus.*

aum bhūr-bhuvaḥ-suvaḥ | tat savitur vareṇyam bhargō devasya dhīmahi |  
dhiyo yo naḥ pracodayāt ||

*Om, Earth, middle region and sky; we meditate on the adorable splendor of Savitar (Sun) who may illumine our thoughts.*

sūrya ātmā jagatas-tasthuśaśca | sūryād vai khalvimāni bhūtāni jāyante |  
sūryād yajñaḥ parjanya 'nnam ātmā |

*The Sun is the Self of the world, moving as well as un-moving. From Surya indeed are these creatures born, so also the Yajna (Sacrifice), Parjanya (Rains), food and spirit.*

namaste āditya | tvam-eva pratyakṣam karmā kartāsi | tvam-eva pratyakṣam  
brahmāsi | tvam-eva pratyakṣam viṣṇur asi | tvam-eva pratyakṣam rudro'si  
| tvam-eva pratyakṣam rig asi | tvam-eva pratyakṣam yajur asi | tvam-eva  
pratyakṣam sāmāsi | tvam-eva pratyakṣam atharvāsi | tvam-eva sarvaguṁ  
chhando'si |

*I bow to you Aditya; you are the agent himself of work, the manifest Brahma, Vishnu, Rudra, Rig, Yajur,*

*Sama, Atharva Vedas, as well as all the chandas (Metres).*

āḍityād vāyur jāyate | āḍityād bhūmir jāyate | āḍityād āpo-jāyante | āḍityāi  
jyotir jāyate | āḍityād vyoma diśo jāyante | āḍityād devā jāyante | āḍityād  
vedā jāyante | āḍityo vā eṣa etan maṇḍalaṁ tapāti | asāvāḍityo brahmā |

*From Aditya are born air, earth, water, fire, sky, directions, Devas, Vedas; indeed the Sun gives warmth to this sphere (Planet) ; **that Sun God is Brahman**,*

āḍityo'ntaḥ-karaṇa mano-buddhi-cittāhaṅkārah | āḍityo vai vyānas  
samānodāno'pānaḥ prānaḥ | āḍityo vai śrotra tvak cakṣu rasana ghrāṇaḥ |  
āḍityo vai vāk pāṇi pāda pāyūpasthāḥ | āḍityo vai śabda sparśa rūpa  
rasa gandhāḥ | āḍityo vai vacanād ānāgamana visargānandāḥ |

*I bow to Aditya who is the form of antahkarana or inner organs of mind, intellect, mind-stuff and Ego. He is prana, apana, samana, vyana and udhana, (all the five airs circulating in the physical body). He is the five sense organs viz. ears, skin, eyes, tongue and nose whose modifications are sound, touch, form, taste and smell. He is the five motor organs of mouth, hands, legs, anus and generative organ whose modifications are speech, movement of things through hands, movement of the body from place to place through legs, evacuation and procreation.*

ānandamayo jñānamayo vijñānāna-ghana āḍityaḥ | namo mitrāya bhānave  
mrityormā pāhi | bhrājiṣnave viśva hetave namaḥ |

*Bliss, knowledge and wisdom are Sun himself. I bow to Mitra, Bhanu, to the shining one, the cause of the universe and let Him protect me from death.*

sūryād bhavanti bhūtāni sūryeṇa pālitaṇi tu | sūrye layaṁ prāpnuvanti yas  
sūryas so'ham eva ca | cakṣur no devas savitā cakṣur-na uta parvataḥ |  
cakṣur-dhātā dadhātu naḥ |

*All creatures are born of Surya and are protected by him, dissolve in him – I am Surya himself. The divine Savitar is our eye and He is called the Parvata because He indicates Sacred timings through His Time-periods and let Him protect our eyes.*

āḍityāya vidmahe | sahasra-kiraṇāya dhīmahi | tannaḥ sūryaḥ pracodayāt |

*We know the Sun. We meditate on the thousand-rayed Sun. May the Sun inspire us! (This is called Surya Gayatri Mantra).*

savitā purastāt savitā paścāttāt savitottarāttāt savitā-dharāttāt savitā naḥ  
suvat sarvatātiguṁ savitā nō rāsatām dīrgham āyuh |

*Savitar (Sun) is before us as well as behind us, above us and below us. May He grant us omnipresence and long life!*

aum ityekākṣaram brahmā | ghrinir iti dve akṣare | sūrya ityakṣara dvayam  
| āḍitya iti trīnyakṣarāṇi | etasyaiva sūryasyāṣṭākṣaro manuḥ | yas sadā  
hara-har japaṭi | sa vai brāhmaṇo bhavati | sa vai brāhmaṇo bhavati |

*Brahman is the single syllable Om, "Ghrini" has two syllables, 'Surya' also has two syllables. 'Aditya' has three. This is the mantra of eight syllables. All together the mantra will be "Om, Ghrinih Surya ādityom". This is Atharvāṅgiras Surya mantra. He who recites this everyday is said to be a Brahmana,*

sūryābhimukho japtvā | mahā-vyādhi bhayāt pramuçyate | alākṣmīr naśyati  
 | abhakṣya bhakṣanāt pūto bhavati | agamyā gamanāt pūto bhavati | patita  
 sambhāṣanāt pūto bhavati | asat sambhāṣanāt pūto bhavati | madhyāhne  
 sūryābhi-mukhaḥ paṭhet | sadyotpanna pañca mahā pātakāt pramuçyate |  
 saiṣā sāvitṛn vidyām | na kiñcid api na kasmai-cit praśamsayet |

*If this mantra is recited facing the Sun one is released from the fear of great diseases; his poverty perishes. He becomes free from various sins like eating forbidden food, having forbidden sexual relations, indulging in conversation with people having no character. At midday if one recites this facing the Sun he is released from the five great sins. He should be careful not to impart this Savitri Vidya to undeserving people.*

ya etām mahā-bhāgaḥ prātaḥ paṭhati | sa bhāgyavān jāyate | paśūn vīndati |  
 vedārtham labhate | tri-kālam etaj-japtvā | kratu-śata phalam āvāpnōti |  
 hastāditye japati | sa mahā mrityum tarati | sa mahā mrityum tarati | ya  
 evaṁ veda | ityupaniṣat | hariḥ aum śāntiḥ śāntiḥ śāntiḥ ||

*He who recites at dawn becomes fortunate, gets live-stock, masters Vedas; reciting during the three periods (dawn, mid-day and dusk) he gets the fruit of performing hundred Yagnas; reciting when the Sun is in Hasta Nakṣatra he conquers death.*

### 43. RUDRAM

om namo bhagavate rudrāya

namaste rudra manyavā uto ta iṣave namah |  
 namaste'stu dhanvane bahubyam utate nama ||  
 yā ta iṣu siva tamā śivam babhūva te dhanuḥ |  
 śivā śaravyā yā tava tayā no rudra mruḍaya ||

*Salutations to your Ire, Rudra and also salutations to your arrow, to your bow and also to your arms. Bless us with happiness O Lord, with that arrow of yours, which is holy, with that bow of yours, which is bestower of good, with that quiver of yours, which is sweet.*

yā te rudra śivā tanur aghorā 'pāpa kāsinī |  
 tayā nāstanuva śāntā mayā giri śāntābhi cākaśiḥ ||

*O Rudra, who showers happiness on us from the Mount, with your aspect which is peaceful, which is giver of good always, and that, which is bereft of sin, and which is the road to liberation, and which takes us to greater heights, reveal to us the principle of Spirituality.*

yā miṣum giri śāntā haste bibharṣyas tave |  
 śivām giritra tām kuru mā higuṁsīḥ puruṣam jagat ||

*O Rudra who feeds us sweetness sitting on the mount, and who gives us solace, please make the arrow in your hand, which you have brought to punish the sinners, peaceful and do not trouble people and the world.*

śivena vacasā tvā girisācchā vadāmasi |  
 yathā na sarvaṁ ijagad ayakṣmaguṁ sumanā asat ||



*We praise and sing about you so that we attain you, O God who lives on the top of the mountains, be pleased to protect our relations and cows, grant them all, a disease free life, and make them live with love towards each other.*

adhyā<sup>1</sup>voca<sup>2</sup>d adhi<sup>3</sup>va<sup>4</sup>ktā prā<sup>5</sup>tha<sup>6</sup>mo daivyo<sup>7</sup> bhi<sup>8</sup>ṣak |  
ahi<sup>9</sup>guṁśca<sup>10</sup> sarvā<sup>11</sup>n jāmbaya<sup>12</sup>nt sarvā<sup>13</sup>ścā yātudhā<sup>14</sup>nya ||

*He who is first among everything, who is holiness in Gods, who is the doctor curing the sins, who praises good deeds of devotees, forgetting the ills done by them, may he kill all animals and asuras that trouble us, and bless us all.*

a<sup>1</sup>sau yas tāmro<sup>2</sup> a<sup>3</sup>ruṇa<sup>4</sup> uta<sup>5</sup> ba<sup>6</sup>bhrus su<sup>7</sup>maṅgala<sup>8</sup>ḥ | ye cā<sup>9</sup>inaguṁ ru<sup>10</sup>drā ab<sup>11</sup>hito<sup>12</sup>  
di<sup>13</sup>kṣu ś<sup>14</sup>ritās sā<sup>15</sup>hasra<sup>16</sup>so ‘vaiśā<sup>17</sup>guṁ heḍā<sup>18</sup> ī<sup>19</sup>mahe ||

*He is red in colour, He is golden, He gives rise to good things, He is the Rudra, who is the sun, And so we bow before the thousands of Rudras, Who are spread in all directions, And request them to be cool.*

a<sup>1</sup>sau yo<sup>2</sup> ‘va<sup>3</sup>sarpati<sup>4</sup> nī<sup>5</sup>lā grī<sup>6</sup>vo vi<sup>7</sup>lohi<sup>8</sup>taḥ | uta<sup>9</sup>inam<sup>10</sup> go<sup>11</sup>pā a<sup>12</sup>dṛś<sup>13</sup>anna<sup>14</sup>dṛśan<sup>15</sup>  
uda<sup>16</sup>hārya<sup>17</sup>ḥ uta<sup>18</sup>inam vi<sup>19</sup>śvā bhū<sup>20</sup>tani sa dru<sup>21</sup>ṣṭo mru<sup>22</sup>dayati naḥ ||

*He who has the blue neck, the one who rises as the copper coloured sun. Even lowly cowherds see this Rudra who comes as sun, Even the maids who carry water from rivers see him thus, And even all the animals of the world see him thus. Let this Rudra who is seen in the form of sun. Grant us all happiness.*

na<sup>1</sup>mo ‘stu<sup>2</sup> nī<sup>3</sup>lā grī<sup>4</sup>vāya sā<sup>5</sup>hasrākṣa<sup>6</sup>ya<sup>7</sup> mī<sup>8</sup>ḍuṣe<sup>9</sup> |  
a<sup>10</sup>tho ye a<sup>11</sup>syā satvā<sup>12</sup>no ‘ha<sup>13</sup>m te<sup>14</sup>bhyo ‘ka<sup>15</sup>ra<sup>16</sup>n na<sup>17</sup>maḥ ||

*I pay my obeisance to the God who has a blue neck, To the one who has thousands of eyes, To the one who grants us all boons, And also my salutations, to his devotees who are his servants.*

pra<sup>1</sup>muñca<sup>2</sup> dha<sup>3</sup>nvān a<sup>4</sup>stavam ub<sup>5</sup>haya<sup>6</sup>or ā<sup>7</sup>rtnyor<sup>8</sup>jyām |  
ya<sup>9</sup>śca te<sup>10</sup> ha<sup>11</sup>sta i<sup>12</sup>śava<sup>13</sup>ḥ pa<sup>14</sup>rā tā bhā<sup>15</sup>gavo va<sup>16</sup>pa ||

*Please untie the string of your bow, O Lord please put away arrows in your hand back in your quiver.*

a<sup>1</sup>va<sup>2</sup>ta<sup>3</sup>tya dha<sup>4</sup>nuṣṭva<sup>5</sup>guṁ sā<sup>6</sup>hasrākṣa<sup>7</sup> śa<sup>8</sup>te ṣu<sup>9</sup>dhe |  
nī<sup>10</sup>śīrya śā<sup>11</sup>lyanām mu<sup>12</sup>kḥā śi<sup>13</sup>vo nā<sup>14</sup>s su<sup>15</sup>manā<sup>16</sup> bhava ||

*O Lord with thousand eyes, with hundreds of bows, please break the sharp ends of your arrows, please slacken the string of your bow, and become one who does us good, and who has a calm mind.*

vi<sup>1</sup>jya<sup>2</sup>m dha<sup>3</sup>nuḥ ka<sup>4</sup>pardi<sup>5</sup>no vi<sup>6</sup>śalyo<sup>7</sup> bā<sup>8</sup>ṇavā<sup>9</sup>guṁ uta |  
a<sup>10</sup>neśann a<sup>11</sup>syā yā i<sup>12</sup>śava ā<sup>13</sup>bhu<sup>14</sup>ra<sup>15</sup>syā ni<sup>16</sup>ṣaṅga<sup>17</sup>dhiḥ ||

*O Lord with the mane of hair, let your bow loosen its string, let your quiver become empty, let your arrows loose the power to hurt, let your sword be always in your scabbard.*

yā te<sup>1</sup> he<sup>2</sup>tir mī<sup>3</sup>ḍuṣṭa<sup>4</sup>mā<sup>5</sup> ha<sup>6</sup>ste ba<sup>7</sup>bhū<sup>8</sup>va te<sup>9</sup> dha<sup>10</sup>nuḥ |  
ta<sup>11</sup>yā ‘smā<sup>12</sup>n vi<sup>13</sup>śva<sup>14</sup>ta<sup>15</sup>s tvam ā<sup>16</sup>yakṣ<sup>17</sup>mayā<sup>18</sup> pa<sup>19</sup>ri bhu<sup>20</sup>ja ||

*He who is greatest among those who fulfill wishes of devotees, with those weapons and the bow in your hand which do not cause infirmity to any one, please do save us from all troubles always.*

na<sup>1</sup>ma<sup>2</sup>ste a<sup>3</sup>stvayū<sup>4</sup>dḥā yā<sup>5</sup>nātā<sup>6</sup>tāya dhr̥ṣṇa<sup>7</sup>ve |  
ub<sup>8</sup>hābhyā<sup>9</sup>m uta te<sup>10</sup> na<sup>11</sup>mo bā<sup>12</sup>hubhyā<sup>13</sup>m ta<sup>14</sup>va dha<sup>15</sup>nvā<sup>16</sup>ne ||



*My salutations to your powerful weapons which are about to strike. My salutations to your both hands and bow.*

pari te dhanvāno hetir asmān vṛnaktu viśvataḥ ।  
atho ya iṣudhistavāre asmanni dhehi tam ॥ 1 ॥

*Let your arrows pass away from us, O Lord, and let your quiver full of arrows be kept for our enemies, who are like our sins.*

namaste astu bhagavan viśveśvarayā mahā-devaya tryambakāya  
tripurantakāya trikāgni kālāya kālāgni rudrāya nīla kaṇṭhāya mṛtyuñjayāya  
sarveśvarāya sadāśivāya śrīman mahā devāya namaḥ ॥

*Salutations again and again to you Bhagavan, the lord of the universe, the greatest among Gods, who has three eyes, the destroyer of three cities, the master of the three fires, Rudra who burns the world, who has a blue neck, the vanquisher of the God of death, the Lord of every thing, who is ever peaceful, the greatest of benevolent Beings.*

namo hiranya bāhave senānyē diśām ca pataye namo namo vṛkṣebhyo  
harikeśabhyaḥ paśūnām pataye namo namo saspiñjarāya tviṣimate pathinām  
pataye namo namo babhluśāya vivyādhine 'nnānām pataye namo namo  
harikeśayopavītine puṣṭānām pataye namo namo bhavasya hetyai jagatām  
pataye namo namo rudrayātātāvine kṣetrāṇām pataye namo namo  
sūtāyāhantyaāya vanānām pataye namo namaḥ ॥ rohitāya sthapataye  
vṛkṣāṇām pataye namo namo mantriṇē vāñijāya kaksāṇām pataye namo  
namo bhuvantaye vārivaskṛtā yauṣadinām pataye namo namo uccair-  
ghoṣāyākrandayate pattinām pataye namo namo kṛtsna vītāya dhāvate  
satvanām pataye namaḥ ॥ 2 ॥

*Salutations and salutations, to the God with golden hands, the general f armies, the chief of four directions, who shines as trees, who has green leaves as hair, the lord of all beings. To him who is reddish yellow like leaf buds, who shines in luster, and to him who leads us in different directions. To him who rides on the bull, who is like disease to his enemies, who is the lord of all food, who has black hair, who wears the sacred thread, who is the lord of all those who are healthy. To him cuts the tree of mortal life, who is the lord of the universe. To Rudra, who holds a stringed bow, the Lord of fields who is the driver of the chariot of life, who is invincible, the lord of the forest who is red coloured, the protector of every thing, the lord of all trees, the minister, the merchant, the lord of bushes and thickets, the creator of the world, who is kind to his devotees, and the lord of all plants, who shouts loudly, who makes one cry, and is the leader of foot soldiers, surrounded by army who rushes to save his devotees, and who is the lord of good people.*

namas sahamānāya nivyaādhinā āvyādhinīnām pataye namo namo  
kakubhāya niṣaṅgiṇē stenānām pataye namo namo niṣaṅgiṇā iṣudhimate  
taskarāṇām pataye namo namo vañcate pari vañcate sthāyūnām pataye  
namo namo nicerave paricarāyārānyāṇām pataye namo namo sṛkāvibhyo  
jighām sadbhyo muṣṇatām pataye namo namo 'simadbhyo naktañ  
carādbhya prakṛtānām pataye namo namo uṣṇiṣiṇē giricarāya kuluñcānām

paṭaye namo namaḥ || iṣumadbhyo dhanvā vibhyaśca vo namo nama  
 ātanvānebhyaḥ prati dadhānebhyaśca vo namo nama āyācchadbhyo  
 viśrjadbhyaśca vo namo namo 'syadbhyo viddhyadbhyaśca vo namo nama  
 āsīnebhyaś śayānebhyaśca vo namo namaḥ svapadbhyo jāgradbhyaśca vo  
 namo nama stīṣṭhadbhyo dhāvadbhyaśca vo namo namaḥ sabhābhyas sabhā  
 pātibhyaśca vo namo nama aśvebhyo 'śvapatibhyaśca vo namo namaḥ || 3 ||

*Salutations and salutations, to him who stifles his enemies, who beats his enemies, who is the leader of the triumphant, the best, who holds the sword, who is the leader of the thieves who holds bows ready to shoot, who has the quiver, who is the leader of the dacoits, who cheats, who is the greatest cheat, and the is leader of those who steal, who goes inside to steal, who goes outside to steal, who is the leader of thieves who steal in the forest, who defends himself with arms, who troubles others, who is the leader of peasants who steal from their master, who wields the sword, who prowls in the night to steal, who is the leader of those who murder and steal, who wears the turban, who lives in the forests, who is the leader of those who steal in houses and fields, who holds the arrows and bows, who strings the bow, who shoots arrows, who sits and lies down, who sleeps, and to him who is awake, who stands still and who runs, who is one among the audience, who presides over the audience, who is the horse, and the rider of the horse.*

nama avyādhinībhyo vividhyantībhyaśca vo namo nama uganābhyastrīm  
 haṭībhyaśca vo namo namo gr̥tsebhyo gr̥tsa-pātibhyaśca vo namo namo  
 vrātebhyo vrāta-pātibhyaśca vo namo namo gaṇebhyo gaṇapatibhyaśca vo  
 namo namo virūpebhyo viśva-rūpebhyaśca vo namo namo mahadbhyaḥ  
 kṣullakebhyaśca vo namo namo rathibhyo 'rathebhyaśca vo namo namo  
 rathebhhyo ratha pātibhyaśca vo namo namaḥ senābhyas senānībhyaśca vo  
 namo namaḥ kṣatrabhyas saṅgrahītr̥bhyaśca vo namo nama stakṣabhyo  
 ratha-karebhyaśca vo namo nama kulālebhyaḥ kamārebhyaśca vo namo  
 namaḥ puñjiṣṭebhyo niṣādebhyaśca vo namo nama iṣu-kṛdbhyo dhanva  
 kṛdbhyaśca vo namo namo mṛgayubhyaś śvanībhyaśca vo namo namaḥ  
 śvabhyaś śvapatibhyaśca vo namaḥ || 4 ||

*Salutations and salutations, to him who is the evil spirits that surround and torment, who is the evil spirits that attack and kill, who is the good spirits that help, who is the evil spirits that are fierce, who is attached, who is the chief of those who are attached, who is the assembly of different types of people, and the chief of such assemblies, who is a clansman, the chief of a clan, who is ugly, who looks just as every one in the world, who is a great being, who is a weak being, who rides a chariot, who does not have a chariot, who is a chariot, who is the leader of the chariot, who is a soldier, the leader of the armies, who drives chariots well, who can hold the chariot from moving, who is a carpenter, who makes chariots, who is the potter, and the black smith, the hunter of birds who uses nets, the fisherman, the fletcher, the bowyer, the hunter who keeps dogs on a leash, who is himself a dog, and who protects the dogs.*

namo bhavāya ca rudrāya ca namaś śarvāya ca paśupataye ca namo nīla  
 grīvaya ca śīti kaṇṭhāya ca namaḥ kapardine ca vyūptakeśaya ca namaś  
 sahasrākṣāya ca śatadhanvane ca namo girīśāya ca śipiviṣṭāya ca namo  
 mīḍhuṣṭamāya ceṣumate ca namo hrasvāya ca vāmanāya ca namo br̥hate ca  
 varṣiyase ca namo vṛddhāya ca saṁvṛdhvane ca namo agriyāya ca

prathamāyā ca namā āśave cājirāyā ca namaś śighriyāyā ca śibhyāyā ca namā  
ūrmīyāyā cāsvanyāyā ca namaś srotasyāyā ca dvīpyāyā ca ॥ 5 ॥

*Salutations to him who creates and dispels sorrows, the destroyer of sin, the lord of all beings, who has a blue neck with white ash applied, who has a crown of hair and to him who has a shaved head and thousands of eyes and to him who has hundreds of bows, the lord of the mountain, who is light personified who gives torrential rains, who carries arrows, who is small and is a dwarf and who is large and is a storehouse of good qualities, who is aged and whose fame is large, who existed before creation and is first among Gods who is omnipresent and who moves fast, who is in fast streams and who is in great waters and who is in fast tides and in still water, who is in rivulets and to him who is in islands.*

namo jyeṣṭhāyā ca kaniṣṭhāyā ca namaḥ pūrvajāyā cāparajāyā ca namo  
madhyamāyā cāpagalbhāyā ca namo jaghanyāyā ca budhniyāyā ca namaś  
śobhyāyā ca prati saryāyā ca namo yāmyāyā ca kṣemyāyā ca namā urvaryāyā  
ca khalyāyā ca namaś ślokyāyā cāvasānyāyā ca namo vanyāyā ca kakṣyāyā  
ca namaś śravāyā ca pratiśravāyā ca namā āśuṣeṇāyā cāśurathāyā ca namaś  
sūrāyā cāvabhindate ca namo varminē ca varūthine ca namo bilmine ca  
kavacine ca namaś śrutāyā ca śrutasenāyā ca ॥ 6 ॥

*Salutations to him who is elder and to him who is younger, who is born before and is born after who is middle aged and is too young, who is born from the middle and born out of roots, born in earth and in other worlds, who punishes in hell and who grants favours in heaven, who is in the fields and who is in gardens, who is praised in the Vedas and at the end of Vedas, who exists as tree in forest and plants in bushes, in the form of sound and in the form of echo, who is the fast moving troops and the fast moving cavalry, who is in the form of heroes and the form of knights, who is armoured and rides a chariot wearing a helmet and is protected by the charms, who is famous and has a famed army.*

namo dundubhyāyā cāhananyāyā ca namo dhr̥ṣṇave ca pramr̥śāyā ca namo  
dūtāyā ca prahitāyā ca namo niṣaṅgiṇē ceṣudhimate ca namaś tikṣṇeṣave  
cāyudhine ca namaś svāyudhāyā ca sudhanvane ca namaś srutyāyā ca  
pathyāyā ca namaḥ kāṭyāyā ca nīpyāyā ca namaś sūdyāyā ca sarasyāyā ca  
namo nādyāyā ca vaiśantāyā ca namaḥ kūpyāyā cā vaṭyāyā ca namo  
varṣyāyā cāvarṣyāyā ca namo meghyāyā ca vidyūtyāyā ca namā īdhrīyāyā  
cātapyāyā ca namo vātyāyā ca reṣmīyāyā ca namo vāstavyāyā ca vāstupāyā  
ca ॥ 7 ॥

*Salutations to him who is of the sound of the kettle drum and is of the form of the drumstick, who resiles from war and who examines intelligence about the enemy, who is the messenger and the servant, to swordsman and the bowman, who has sharp arrows and other weapons, who has best weapons and a good bow, who walks in footpaths and travels on highways, who is in canal water and in stream, in pools and in lakes, in rivers and ponds, in wells and springs, in rain and in droughts. Salutations to him who is in the clouds and who is also in lightning, in the clear autumnal sky and in the form of rain and sun and in the form of the storm and the dry wind, in materials of the house and in the vāstu puruṣa guarding the house.*

namaś somāyā ca rudrāyā ca namaś tāmṛāyā cāruṇāyā ca namaś śaṅgāyā ca  
paśupataye ca namā ugrāyā ca bhīmāyā ca namo agrevaḍhāyā ca  
dūrevaḍhāyā ca namo hantre ca haniyase ca namo vṛkṣebhyo harikeśebhyo

namāstārāya namaś śambhave mayo bhavē ca namaś śaṅkarāya ca  
 mayaskarāya ca namaś śivāya ca śiva tarāya ca namaś tīrthyāya ca kūlyāya ca  
 namaḥ pāryāya cāvāryāya ca namaḥ pratarāṇāya cottarāṇāya ca nama  
 ātāryāya cālādyāya ca namaś śaspyāya ca phenyāya ca namaś sikatyāya ca  
 pravāhyāya ca || 8 ||

*Salutations to him who is the consort of Uma and remover of sorrow, who is of the copper colour of the dawn and the colour of sun after sunrise, who adds pleasure to us and ho protects all beings, who is angry and fearful, who leads and kills his enemies and talks from a distance, who kills his enemies and destroys everything towards the end, who is the tree with green leaves, who is the star, who appears as worldly pleasure and the bliss of Liberation, who gives the pleasure of this world and the pleasure of the other worlds, who is in the form of good things and who improves those who attain him. Salutations to him who is the holy water and is worshipped near the streams, who is being praised by great beings after Liberation and to him who grants all that one wants in this world, who helps us cross the river of sins and grants us Liberation who projects jivas into the world and encourages jivas to enjoy the fruit of actions, who is in the grass by the riverside and in the foam of the river, who is in the sand by the side of the river and who is in the running water of the river.*

nama iriṇyāya ca prapathyāya ca namaḥ kiguṃsilāya ca kṣayanāya ca namaḥ  
 kapardine ca pulastaye ca namo goṣṭhyāya ca grhyāya ca namaś talpyāya ca  
 gehyāya ca namaḥ kātyāya ca gahvareṣṭhāya ca namo hradayyāya ca  
 niveṣpyāya ca namaḥ pāṃsavyāya ca rajasyāya ca namaś śuṣkyāya ca  
 harityāya ca namo lopyāya colapyāya ca nama ūrvyāya ca sūrmyāya ca  
 namaḥ parṇyāya ca parṇaśadyāya ca namo 'paguramāṇāya cābhighnate ca  
 nama ākhkkidate ca prakhkhidate ca namo vah kirikebhyo devānām  
 hṛdayebhyo namo vikṣiṇakebhyo namo vicinvaṭkebhyo nama ānirhatebhyo  
 nama āmivāṭkebhyah || 9 ||

*Salutations to him who is of the form of one who lives in arid land and to him who walks the paths, who lives in dry land and in good places, who has matted hair and who stands in front to protect his devotees, who lives in stables and in homes, who sits on a cot and lives in ornamental houses and in thorny bushes and in caves, in deep still waters and in snow drops, in specks of dust and in mud dust, in dried wood and in wet stems, in firm floors and who in turf, on flat land and in tides in the river, in green leaves and dried leaves who is armed and who kills his enemies, who troubles a little and a lot, who showers riches on his devotees and dwells in hearts of devas and grants all the wishes of devotees. Salutations to your form, which lives in hearts of, devas and destroys sins and travels everywhere.*

drāpe andhasas-pate daridraṇ nīlā lohita | eṣām puruṣāṇām eṣām paśūnām  
 mā bhermāro mo eṣām kiñca nāmamat ||

*O Lord who punishes the sinners in hell, and gives food to devotees, who is the form of light, who has a black neck and red body, please do terrify these beings, or kill them, and please do not make any of these beings sick.*

yā te rudra śivā tanūḥ śivā viśvāḥ bheṣaji |  
 śivā rudrasya bheṣaji tayā no mṛḍa jīvase ||

*O Rudra, lord of the world, that medicine which cures the pain of birth and rebirth, and which makes all happy, your holy form that is one with your consort Shakthi, and please bless us all with that form, make*

*us live as we ought to live.*

imāguṃ ruḍrāyā tavase kapardine kṣayadvīrāya prabhārāmahe maṭim ।  
yathā naś śama sad dvīpade catuspade viśvām puṣṭam grāme asminn  
anāturam ॥

*O Rudra, Lord of the world who wears dried tuft of hair and is the sage who meditates, who kills his enemies, fix my wavering thoughts on you, so that good will befall on our people and our cows, and all beings would grow healthy without fail, and remain forever healthy.*

mṛḍā nō rudrota nō mayaskṛdhī kṣayadvīrāya namaśā vidhema te ।  
yacchaṃ ca yośca manu rāyaje pitā tadā śyāma tava rudra praṇītau ॥

*O Rudra Lord of the world, make us all happy, increase our chances of Liberation, diminish the strength of sinners, and we will offer you our salutations and again pray to you, to give us pleasure in this world, and liberation in the other — which was attained by the father of the world Prajapati, by your grace.*

mā nō mahāntam uta mā nō arbhaḥkam mā na ukṣāntam uta mā na ukṣitam ।  
mā nō vadhī pitaraṃ mota mātaraṃ priyā mā nastanuvo rudra rīriṣā ॥

*O Rudra, never trouble our elders or our children. Never give trouble to our lads, and to our children in the womb. Never give trouble to our fathers and to our mothers, never to trouble our body, which are dear to us.*

mā nāstoke tanāye mā na āyūṣi mā nō goṣu mā nō aśveṣu rīriṣaḥ ।  
vīranmā nō rudra bhamito vadhīr haviś manto namaśā vidhema te ॥

*O Rudra, harm us not in our babies and in our children, harm us not in the living, in our cows or horses, Slay not our heroes in the fury of your anger. Bringing oblations evermore we pay our obeisance to you*

ārātte goghna uta pūruṣaghne kṣayadvīrāya sumnamasme te astu ।  
rakṣā ca nō adhi ca deva brūhyathā ca naś śarma yaccha dvībarhāḥ ॥

*O Rudra, keep your fearful aspect away, from killing beings, and people, and our efficient servants. And let your graceful aspect be with us, protect us, talk to us with compassion, and please give us the pleasure of this and other worlds, that you possess.*

stuhi śrutam garta sadam yuvānam mṛganna bhīmam upaḥatnum ugram ।  
mṛḍā jaritre ruḍra stavā nō anyante asman nivāpantu senāḥ ॥

*O mind always think, of that Rudra who dwells in the lotus of our heart, who is young, who is powerful in killing of enemies, who is as fearful as a lion, full of fame, who is being praised, and grants immeasurable pleasures to this mortal body, and let your chief soldiers fight our enemies who are opposed to us.*

parīno ruḍrasya hetir vṛnaktu parī dveṣasya durmatiragāyoh ।  
avasthīrā maghavadbhyas tanuśva mīḍavastokāya tanayāya mṛḍaya ॥

*Let the weapon of Rudra turn away from us, and the fearful thought of Rudra, who glows in anger, and which is capable of destroying sinners, also turn away from us. O Rudra who grants all wishes of devotees, please let your rage which is capable of destroying your enemies, be a little diminished for us who praise and salute you by fire sacrifices, and please give pleasure to our sons and their sons.*

mīḍuṣṭama śivatama śivo naḥ sumanā bhava ।  
parame vṛkṣa āyudan nīdhāya kṛtīm vasāna ācāra pinākam bimradāgahi ॥

*O Rudra who is the greatest among those who grant wishes, who has a pleasant mien, please become our benefactor and become good minded to us. Please direct your weapons on the trees, and come to us*



*wearing the hide of tiger. Please bring along your bow pināka, as an ornament.*

vikirida vilohita namaste astu bhagavaḥ |  
yāste sahasraguṃ hetayo 'nyam asman nivāpantu tāḥ ||

*O Rudra who throws riches at us, who is red coloured. Let our salutations be accepted by you.  
Let your thousands of weapons, destroy our enemies who are opposed to us.*

sahasraṇi sahasradhā bāhu vostava hetayaḥ |  
teṣāṃ īśāno bhagavaḥ parācīnā mukhā kṛdhi || 10 ||

*O Rudra in your hands are weapons, in thousands and of thousand types.  
O Lord who is all powerful, keep their sharp ends away from us.*

sahasraṇi sahasraśo ye rudra adhi bhūmyām |  
teṣāguṃ sahasra yojane 'vadhanvāni tanmasi ||

*We request you O Rudra, to order your soldiers who are in thousands, to keep their thousands of  
weapons, which are of thousands of kinds, thousand miles away from us.*

asmin mahatyarṇave 'ntarikṣe bhavā adhi |  
nīlagrīvāś śīti kaṇṭhāś sarvā adhaḥ kṣamā carāḥ ||

*In this vast sea of ether, in whichever Rudra's soldiers do exist. Whose half side of neck is blue, and the  
other half is white and who lives under the earth in Pātāla.*

nīlagrīvāś śīti kaṇṭhā divaguṃ rudrā upāśritāḥ |  
ye vṛkṣeṣu saspīṇjarā nīlagrīvā vilohitāḥ |  
ye bhūtānām adhipatayo viśikhāsaḥ kapardinaḥ ||

*And those bhutas, who do exist, whose half side of neck is blue, and the other half is white, and who have  
reached the world of Siva. And those who do exist, who dwell in trees the colour of new grass, with a neck  
which is blue, and whose body is especially red. And those bhutas, who do exist, who are captains of the  
attendants, with some of them wearing the tuft, and some with no hairs.*

ye anneṣu vividhyanti pātreṣu pibato janān |  
ye pathām pathi rakṣaya aila brdā yavyudhaḥ ||

*And those bhutas who do exist, who trouble those people, who take food and drink from vessels, and those  
bhutas, who do exist, who protect people who walk in the path, and also protect those people taking all  
other paths, and who take the form of those who save by giving food, and who fight with enemies.*

ye tīrthāni pracaranti sṛkāvantō niṣaṅginaḥ |  
ya etā vantaśca bhūyāgaśśca diśo rudrā vitasthīre |  
teṣāguṃ sahasra yojane 'vadhanvāni tanmasi ||

*And those bhutas who do exist, who carry sharp weapons, and who carry swords, and also those who  
travel protecting sacred waters. We request all these your bhutas, and also all those others wherever they  
are, spread in different directions, to keep their bows, thousands of miles away, after removing the bow-  
string.*

namo rudrebhyo ye pṛthivyām ye 'ntarikṣe ye divi yeṣāṃ annaṃ vātō  
varṣaṃ iṣavaṣ tebhyo daśa pracīrdaśa dakṣina daśa prācīr daśordhicīr  
daśordhvās tebhyo namaste nō mṛdayantu te yam dviśmo yaśca nō dveṣṭi  
tam vo jāmbhē dadhāmi || 11 ||

*My salutations to all those followers of Rudra, who are on earth, in the sky, in the worlds above. And to those whom air and food become. I salute them with ten fingers, facing the east, facing south, facing west, facing north, facing above, my salutations to all of them, let them grant me happiness. I would deliver those of my enemies, and those who consider me as my enemy, into their wide-open jaws.*

tryāmbakam yajāmahe sugandhim puṣṭi vardhanam ।  
ūrvārukam iva bandhanān mṛtyor mukṣīya mā'mrutāt ॥

*We salute and venerate the three-eyed One, who is perfumed, who increases the wellbeing of his devotees May He liberate us from death [and rebirth], Like the cucumber from its stalk, and establish us firmly on the path to Liberation.*

yo rudro agnau yo apsu ya auṣadīṣu, yo rudro viśvā bhuvanā viveśa tasmai  
rudrāya namo astu । tamu ṣṭuhi yas sviṣus sudhanvā yo viśvasya kṣayati  
bheṣajasya । yakṣvāmahe saumanasāya rudram nabhōbhir devam asuram  
duvasya ॥

*Let our salutations be offered to that Rudra, who is in fire, in water, in plants and trees, and in everything in the world. Pray and salute him, who has the best of bows and arrows. Who is the repository of all medicines that cure all the world's ailments, and who destroys asuras. We salute that Rudra for making our minds pure.*

ayam me hasto bhagavān ayam me bhagavattaraḥ ।  
ayam me viśva bheṣajo 'yam śivābhimarśanaḥ ॥

*This my hand is blest, this is greater than my lord to me, this is the medicine for all sickness to me. For this touches Shiva and worships him.*

ye te sahasram ayutaṁ pāśā mṛtyo martyāya hantāve ।  
tān yajñasya māyayā sarvānavā yajāmahe ॥ mṛtyave svāhā mṛtyave svāhā ।

*O God who destroys the world. Pray keep away from me the thousands of nooses that you have which are used by you to kill beings. Due to the power of my prayers, this oblation is offered to death, This oblation is offered to death.*

om namo bhagavate rudrāya viṣṇave mṛtyurme pāhi ॥  
prāṇānām granthir asi rudro mā viśāntakah । tenānnenāpyā yasva ॥  
namo rudrāya viṣṇave mṛtyur me pāhi ॥ sadāśivom ॥

*Om, my salutations to the Lord Rudra, who is everywhere. Let not death come near me. Rudra who lives in the junction of the Self and senses, I pray to you who destroy everything, to be within me, and due to that be satisfied, with the food that I take as offering.*

#### 44. Camakam

agnā viṣṇu sajoṣa semā vardhantu vām girah । dyumnair vājebhir-āgatam ।  
vājaśca me prasavaśca me prayatiśca me prasitiśca me ditiśca me kratuśca  
me śvaraśca me slokaśca me śrāvaśca me śrutiśca me jyotiśca me suvaśca me  
prāṇaśca me pāṇaśca me vyānaśca me suśca me cittaṁ ca mā ādhitaṁ ca me  
vāk ca me mānaśca me cakṣuśca me śrotraṁ ca me dakṣaśca me balaṁ ca mā  
ojaśca me sahaśca me āyusca me jarā ca mā ātmā ca me tanuśca me śarma ca



me varmā ca me'ṅgāni ca me 'stāni ca me parūguṁṣi ca me sarirāṇi ca me || 1

*O lord who is fire and who is Vishnu, both of you be pleased to show love towards me, let these words which praise you, grow for ever and you both should bless me with food and all wealth. food is with me, the mind to give food is with me cleanliness, enthusiasm, capacity to protect is with me, capacity to earn food, strength to chant mantras without fault, fame is with me, strength to recite properly, enlightenment within, heaven the consciousness of self is with me, āpana, vyāna, the life-force is with me, thought, things known by thought words, mind, sight, hearing, strength of organs for gaining knowledge are with me. Strength of sensory organs, strength of spirit, strength to defeat enemies, span of life, old age is with me, the self inside is with me, good body, pleasure, the armour to protect the body is with me. Strong stable organs, bones, joints are with me, and all other parts of the body are with me, because I worship Rudra.*

jyaistyaṁ ca mā ādhipatyam ca me manyuśca me bhāmaśca me'mbhaśca me jemā ca me mahimā ca me varimā ca me prathimā ca me varṣmā ca me drāghuyā ca me vṛddham ca me vṛddhiśca me satyaṁ ca me śraddhā ca me jagacca me dhanaṁ ca me vasaśca me tviṣiśca me krīḍā ca me modhaśca me jātaṁ ca me janiṣmāṇaṁ ca me sūktaṁ ca me sukrtaṁ ca me vittaṁ ca me vedyaṁ ca me bhūtaṁ ca me bhaviṣyaṁ ca me sugaṁ ca me supathaṁ ca ma ṛddhaṁ ca ma ṛddhiśca me klṛptaṁ ca me klṛptiśca me matiśca me sumatiśca me || 2 ||

*Because I worship Rudra fame is with me, capacity to lead, internal anger, external anger, fathomless mind, pure cold water, capacity to win, capacity to be honoured, immovable assets, sons and grandsons are with me, deathless progeny, pleasure of wealth, growth of knowledge, truth is with me. Attention to detail, assets, wealth, capacity, luster of the body is with me. Sports, happiness, coming out of that, whatever has been made is with me, whatever is being made is with me. Praise of gods, good deeds, saved money, whatever money I will earn, earned assets, assets, which I am going to earn, places, which i can easily reach, good paths, good results of sacrifices done are with me. Good results, which I am going to earn, assets earned by proper ways, good capacity to carry our things, capacity to foresee and stability to manage is with me, and all these are with me.*

śam ca me mayaś ca me priyam ca me 'nukāmaś ca me kāmaś ca me saumanasaś ca me bhadram ca me śreyaś ca me vasyaśca me yaśaśca me bhagaśca me draviṇam ca me yantā ca me dhartā ca me ksemaś ca me dhṛtiś ca me viśvam ca me mahaśca me saṁvicca me jñātram ca me sūśca me prasūśca me siraṁ ca me layaśca me ṛtaṁ ca me amṛtaṁ ca me 'yakṣmaṁ ca me 'nāmayyaca me jīvātuśca me dīrgayutvaṁ ca me 'namitraṁ ca me 'bhayaṁ ca me sugaṁ ca me śayanaṁ ca me sūṣā ca me sudinaṁ ca me || 3 ||

*Because I worship Rudra pleasures of this world, pleasures of other world, liking, the desire due to that is with me, the result of the desire, relatives sweet to the mind, security, great fame, good habitats, all good luck, all wealth, teacher showing the way, one who carries me like father, protection of assets, courage is with me, good to all, reward, knowledge of Vedas and science, capacity to teach, capacity to order, capacity to get work done, wealth of cattle, destruction of blocks in my path, fire sacrifices and other good deeds are with me, the good result of such action, freedom from tuberculosis, freedom from small fevers, the medicine for life without sickness is with me, the state of all people being my friends, absence of fear, good conduct, good sleep, good mornings, good days are with me, and all these are with me.*

ūrka me sūnṛtā ca me payāśca me rasaśca me gr̥taṁ ca me madhu ca me  
 sagdhiśca me sapitiśca me kṛṣiśca me vṛṣṭiśca me jaitraṁ ca ma  
 audbhīdhyaṁ ca me rayiśca me rāyaśca me puṣṭaṁ ca me puṣṭiśca me  
 vibhu ca me prabhu ca me bahu ca me bhūyaśca me pūrṇaṁ ca me  
 pūrnataraṁ ca me 'kṣitiś ca me kūyavāśca me 'nnañca me 'kṣuñca me  
 vṛihayaśca me yavāśca me maśāśca me tilāśca me mudgāśca me  
 khalvāśca me godhumāśca me maśūrāśca me priyaṅgavaśca me 'ṇavaśca  
 me śyāmākāśca me nīvārāśca me || 4 ||

*Food is with me, good words, milk, the essence of milk, ghee, honey, taking food together with relatives, drinking together, agriculture, rain, land which gives victory, production out of plants and trees, gold, gems, greatness that wealth brings, health, prolific harvest, fame that the harvest brings, many good things that harvests brings are, further and further growth, completeness, state above perfection, deathless state, maize, rice, wheat, black gram, oil seeds, green gram, other grams, all types of wheat, masoor dhal, lentils, sorghum, millets, red rice, and all these are with me, because i worship Rudra.*

asmā ca me mṛttikā ca me girayaśca me parvatāśca me sikatāśca me  
 vanaspatayaśca me hiraṇyaṁ ca me'yaśca me sīsaṁ ca me trapuśca me  
 śyāmaṁ ca me lohaṁ ca me 'gñiśca ma āpaśca me vīrudhaśca ma  
 auśadhyāśca me kṛṣṭa-pacyaṁ ca me'kṛṣṭa-pacyaṁ ca me grāmyāśca me  
 paśava āraṇyāśca yajñena kalpantāṁ vittaṁ ca me vittiśca me bhūtaṁ ca me  
 bhūtiśca me vasu ca me vasaṭiśca me karma ca me śaktiśca me 'rthaśca ma  
 emaśca ma itiśca me gatiśca me || 5 ||

*Stones, mud, hills, mountains, sand, all that grows from soil, gold, steel, lead, zinc, black iron, other metals like copper are with me, fire, water, climbing plants are with me, medicinal herbs are with me, all, which is cultivated, all produce, which is not cultivated,, all that is in villages, all that is in the forest, all animals are with me, all material required for yajña, all assets inherited by me, all assets of children and friends, all my assets, all movable property, all immovable property, all religious duties, strength to do duty, good results of duty, pleasures that can be attained, methods to attain such pleasures and attainments are with me, and all these are with me because I worship Rudra.*

agniśca ma indraśca me somaśca ma indraśca me savitā ca ma indraśca me  
 sarasvatī ca ma indraśca me pūṣā ca ma indraśca me bṛhaspatiśca ma  
 indraśca me mitraśca ma indraśca me varuṇaśca ma indraśca me tvaṣṭā ca  
 ma indraśca me dhātā ca ma indraśca me viṣṇuśca ma indraśca me 'śvinau  
 ca ma indraśca me marutaśca ma indraśca me viśve ca me devā indraśca me  
 pṛthivī ca ma indraśca me 'ntarikṣaṁ ca ma indraśca me dyauśca ma indraśca  
 me diśaśca ma indraśca me mūrdhā ca ma indraśca me prajāpatiśca ma  
 indraśca me || 6 ||

*Fire and Indra, Moon and Indra, Sun and Indra, Saraswati and Indra, Pūshā and Indra, Teacher of Gods and Indra, Mithra and Indra, Varuna and Indra, Tvashtā and Indra, Dhatā and Indra, Vishnu and Indra, Aswini devas and Indra, Marut devas and Indra, Viswe devas and Indra, Earth and Indra, Atmosphere and Indra, Heaven and Indra, Four Directions and Indra, The direction over head and Indra, And Prajāpati and Indra are all with me.*

agum̐śuśca me raśmiśca me 'dābhyaśca me' dhipatiśca ma upāgum̐śuśca me  
 'ntaryāmaśca ma aindra-vāyavaśca me maitrā varuṇaśca me āśvinaśca me  
 prati-prastānaśca me śukraśca me manthī ca ma āgrayanaśca me vaiśva-  
 devaśca me dhruvaśca me vaiśvānaraśca ma ṛtu-grahaśca me' tigrāhyāśca  
 ma aindrāgnaśca me vaiśva-devaśca me marutvatīyāśca me mahendraśca  
 ma ādityaśca me sāvitraśca me sārasvataśca me pauṣṇaśca me pātni-  
 vataśca me hāri yojanaśca me || 7 ||

*As I am a devotee of Rudra, the vessels for soma yaga, the rays of sun, the vessels of adhābhya, the vessels of curd, the vessels for the offering to venus soma, the vessels of andaryāma, the vessels to give indra soma, the vessels to give maitra varuna soma, the month of āswina, the prati prasthāna, shukrā, mandhee, āgrayana, vaiswa deva, the vessels to give dhruva soma, the vessels to offer seasons the soma, adhigrāhya, aindrāgna, vaiswa deva mrud vadheeya, māhendra, savitra, the vessels to offer saraswati soma are with me, paushna, pātni-vadha and hāri-yojana — all these are with me.*

idhmaśca me barhiśca me vediśca me dhiṣṇiyāśca me srucāśca me  
 camaśca me grāvānaśca me śvaravaśca ma uparavāśca me' dhiṣavane ca  
 me droṇa kalaśca ca me vāyavyāni ca me pūta bhr̥ṇca ma ādhavanīyāśca ma  
 āgnīdhrañ ca me havīrdhānañ ca me gr̥hāśca me sadaśca me puroḍāśāśca  
 me pacatāśca me 'vabhṛthaśca me svagākāraśca me || 8 ||

*Tender pieces of banyan wood (samit) are with me darbha grass, the sacrifice platform, the place to sit for those who perform the yajña, the ladles for oblations, the vessels for drinking soma, the stones for crushing the soma, the wooden planks are with me, the holes dug in the earth, the plank used to extract juice out of soma creeper, the drona pot, the vāyavyas, the sacred vessels, the ādavaniya vessels, the stage of āgnidraṇ, the platform for keeping the offerings, the place for women to sit, the shed for the spectators, the cooked rice for offering, the platforms for animal sacrifice, the bathing done at the end of the yajña, the fuel sticks and all these materials meant for yajña come to me as i am a devotee of rudra.*

agniśca me gharmaśca me' rkaśca me sūryaśca me prāṇaśca me' śva  
 medhaśca me pṛthivī ca me' ditiśca me ditiśca me dyauśca me sakvārī-  
 raṅgulayo diśāśca me yajñena kalpantām ṛkca me sāmā ca me stomāśca me  
 yajuśca me dīkṣā ca me tapaśca ma ṛtuśca me vratañ ca me' horātrayor  
 vr̥ṣṭyā bṛhadrathantare ca me yajñena kalpetām || 9 ||

*Let fire be made over to me, Let what has to be done before the yajña, Arka yajña, sun yajña, the sacrifice of the life-force, horse sacrifice, the earth Aditi and Diti, Gods of heaven, sakvaree meter, the limbs of supreme Purusha, the various directions, the Rig-veda, Sāma Veda, Yajur Veda, the sanctity required to do the yajña the fasting for the removal of sins, the proper time for yajña, the rite of drinking milk from one udder of the cow, good crop made by ceaseless rain in night and day, the singing of Samā may all these come to me as I am the devotee of Rudra.*

garbhāśca me vatsāśca me tryaviśca me tryavī ca me ditya vāt ca me dityau  
 hī ca me pañcā viśca me pañcāvī ca me trivatsaśca me trivatsā ca me turya  
 vāt ca me turyau hī ca me paṣṭha vāt ca me paṣṭhau hī ca me ukṣā ca me  
 vaśā ca ma ṛṣabhaśca me vehacca me' nadvāñca me dhenuśca ma āyur  
 yajñena kalpatām prāṇo yajñena kalpatām apāno yajñena kalpatām vyāno

yajñena kalpatām cakṣur yajñena kalpatāggaś śrotraṁ yajñena kalpatām  
 mano yajñena kalpatām vag yajñena kalpatām ātmā yajñena kalpatām yajño  
 yajñena kalpatām || 10 ||

*May I obtain cows with calves in the womb, calves, one and half year old bulls, one and half year old cows, two-year-old bulls, two-year-old cows, two and half year old bulls, two and half year old cows, three-year-old bulls, three-year-old cows, three and half old bulls, three and half year old cows, four-year-old bulls, four-year-old cows, breeding bulls, barren cows, bullocks, cows which have young calves, through the yajña that I perform. May the yajña give me long life, prana, apana, good sight, good hearing, an able mind, good speech, a noble character and the ability to perform more yajñas.*

ekā ca me tisraśca me pañca ca me sapta ca me navā ca mā ekādaśa ca me  
 trayodaśa ca me pañca daśa ca me sapta daśa ca me navā daśa ca mā eka  
 vigumśatiśca me trayo-vigumśatiśca me pañca vigumśatiśca me sapta  
 vigumśatiśca me navā vigumśatiśca mā eka trigumśatiśca me trayas  
 trigumśatiśca me catasraśca me 'ṣṭau ca me dvādaśa ca me ṣoḍaśa ca me  
 vigumśatiśca me catur vigumśatiśca me 'ṣṭā vigumśatiśca me dvā-  
 vigumśacca me ṣaṭ trigumśacca me catvārigumśacca me catuś- vigumśacca  
 me 'ṣṭa catvārigumśac ca me vājaśca prasavaścā pijasca kratuśca suvaśca  
 mūrdha ca vyaśniyaśca antyāyanaśca antyaśca bhauvanaśca bhuvanaśca  
 ādhīpatiśca || 11 ||

*One, Three, Five, Seven, Nine, Eleven, Thirteen, Fifteen, Seventeen, Nineteen, Twenty-one, Twenty-three, Twenty-five, Twenty-seven, Twenty-nine, Thirty-one, Thirty-three, Four, Eight, Twelve, Sixteen, Twenty, Twenty-four, Twenty-eight, Thirty-two, Thirty-six, Forty, Forty-four, Forty-eight, Food, Production of food, Growth of food, Fire sacrifice, And I request the Sun, the reason of all this and the sky at the zenith and all the gods presiding over the sky and the gods presiding over deluge and the deluge and the gods presiding over the world and the world and the god presiding over every thing, to be merciful to me.*

om idā devahūrmanur yajñanīr brhaspatir ukthāmadāni śagam siṣad  
 viśvedevās sūkta vācaḥ prthivi mātarmā mā higumśir madhu maniṣye  
 madhu janiṣye madhu vakṣyāmi madhu vadiṣyāmi madhu matiṁ devebhyo  
 vācam udyāsagam śuśrūṣeṇyām manuṣyebhyastam mā devā avantu  
 śobhāyai pitaro numadantu || om śāntiś śāntiś śāntiḥ ||

*Kāma dhenu summons the devās, Manu conducts the sacrifice, Brihaspati chants the joy giving mantrās, Visve devās tell the methods, O mother goddess of earth, do not give trouble to me. I will strive to think only benevolent thoughts, I will strive to do only benevolent deeds, I will take only sweet things for worship of devas, I will talk of only good things, I will only give sweetest things to the devās, And people who want to hear good things, Let the devas protect me who acts in this way, And let my ancestors also protect me. Let there be peace, let there be peace, let there be peace.*



## 45. Sanyāsa Sūktam

na karmanā na prajāyā dhanēna tyāgenaike amṛtatvam ānuśaḥ |  
pareṇa nākaṁ nihitaṁ guhāyām bibhrājate yad-yatāyo viśanti || 1 ||

*Not by work, not by progeny, not by wealth, they have attained immortality. It is by renunciation (of the fruits of action) alone that immortality is attained. That which the hermits attain is laid beyond the heavens; yet it shines brilliantly in the purified heart.*

vedānta vijñāna viniścitarthās samnyāsa yogād yatayaś śuddha-sattvāḥ |  
te brahma-loke tu parānta-kāle parāmṛtāt parimucyanti sarve || 2 ||

*All those aspirants who strive for self-control, who have rigorously arrived at the conclusion taught by the Vedānta through direct knowledge, and who have attained purity of mind through the practice of the discipline of yoga and steadfastness in the knowledge of Brahman preceded by renunciation, get themselves released into the region of brahman at the dissolution of their final body.*

daḥraṁ vipāpaṁ paramēśmabhūtaṁ yat puṇḍarikāṁ puram adhyasaguss  
stham | tatrāpi daḥraṁ gaganam viśokaś tasmin yadantas tad upāsitaḥ ||

*In the citadel of the body there is the small sinless and pure lotus of the heart which is the residence of the Supreme Person. Further in the interior of this small area there is the sorrowless ether. This is to be meditated upon continually.*

yo vedādau svāraḥ prokto vedāntē ca pratiṣṭhitaḥ |  
tasya prakṛti līnasya yaḥ paraś sa maheśvaraḥ || 4 ||

*He is the Supreme Lord who transcends the syllable Om which is uttered at the commencement of the recital of the Vedas, which is well established in the Upanishads and which alone remains after the final dissolution.*

## 46. Pitara Suktam

(Rig Veda 10.15)

udīratām avāra utparāsa unmādhyaṁāḥ pitaras somyāsaḥ  
asum ya iyuravrkā rtajñāste nō 'vantu pitaro haveṣu || 1 ||

*Let the lower, let the higher, let the middlemost Soma-loving Manes arise; let those Manes who, friendly, knowing what is right, having gone to life eternal, favour us in our invocations.*

idaṁ pitṛbhyo namo astvadya ye pūrvāso ya upārāseyuḥ |  
ye pāṛthive rajasyā niṣattā ye vā nūnaguṁ sūvrjanāsu vikṣu || 2 ||

*Let this our adoration be made to-day to our predecessors, to those our ancestors who have departed and have established themselves in the astral realms or who are now present among opulent people.*

āhaṁ pitṛn suvidatrāguṁ avitsi napātāṁ ca vikramaṇaṁ ca viṣṇoḥ |  
barhiṣado ye svadhayā sutasya bhajanta pitvasta ihā gamiṣṭhāḥ || 3 ||

*I have invoked the Manes, who are well aware of my worship, the infallibility, and the progressive advance of this sacrifice; the Manes who sit on the sacred grass frequently coming hither shall partake of the pressed drink with the offering to the dead, come most gladly here.*

barhiṣadha pitara ūtyarvāgum imā vo havyā cakrmā juṣadhvam |  
ta ā gatāvasā śantamenāthāḥ naś śam yorārapo dadhāta || 4 ||

*O Manes that sit on the spread grass come hither, protect us who are in your presence; these offerings we have made to you; accept them; so come with most beneficent protection; then bestow upon us health and happiness, and pardon from sin.*

upā hūtāḥ pitaras somyāso barhiṣyeṣu nidhiṣu priyeṣu |  
ta ā gamantu teha śruvantvadhi bruvantu te vantvasmān || 5 ||

*May the Pitaras who are entitled to the Soma offering come hither, when invoked by us, to the dear offerings placed upon the strew; let them come; let them listen here to our hymns; let them speak for us; let them protect us.*

ācyā jānu dakṣiṇato niṣadyemaṁ yajñemaḥni grṇīta viśve |  
mā higuṁ siṣṭa pitarāḥ kena cinno yad vāgaḥ puruṣatā karāma || 6 ||

*Bending the knee, sitting down to the south, may you all greet favorably this sacrifice; injure us not, O Manes, by reason of any offence that we may have committed against you through human frailty.*

āsināso aruṇinām upastho rayim dhatta dāśuṣe martyāya |  
putrebhyaḥ pitaras tasya vasvaḥ pra yacchata te-horjaṁ dadhāta || 7 ||

*Sitting in proximity to the radiant flames of the altar, bestow wealth on the worshipping mortal. To your descendants, O Fathers, present a share of those riches; may you here bestow strength.*

ye naḥ pūrve pitaras somyāso nūhire soma-pītham vasiṣṭhāḥ | tebhīr yamas  
saguṁ rarāṇo havīggaṣ syuśann uśadbhiḥ prati-kāmam attu || 8 ||

*May Yama, being propitiated, desirous of the offering, partake at pleasure of the oblations along with those of our ancient progenitors, the Saumyas, the possessors of great spiritual wealth, who also desire it, and who convey the Soma oblation to the devas and the pitaras in due order.*

ye tātrṣur devatrā jehamānā hotrāvidas stoma taṣṭāso arkaiḥ |  
āgne yāhi suvidatrebhir arvāṇ satyaiḥ kavyaiḥ pītrbhir gharmaśadbhiḥ || 9 ||

*Come O Agni to our presence with the Pitris, who are possessed of spiritual wisdom, who have attained a seat in the assembly of the devas, who thirst for Soma, skilled in sacrifices, reciters of hymns, truth-speaking seers, frequenters of sacrifices.*

ye satyāso havirado haviṣpā indreṇa devais saratham dadhānāḥ | āgne yāhi  
sahasram deva-vandaiḥ paraiḥ pūrvaiḥ pītrbhir gharmaśadbhiḥ || 10 ||

*Come O Agni with thousands of manes, of both past and future, frequenters of sacrifices, eulogists of the gods, those who are true, who are sustained by oblations, and possess equality with Indra and the devas.*

agniṣvāttāḥ pitareha gacchata sadas-sadas-sadata supraṇītayāḥ |  
attā havīgum śi prayatāni barhiṣyathāḥ rayigum sarva vīram dadhātana || 11 ||

*You Fathers that have been devoured by fire come hither; sit you down each on his seat, you that have good guidance; partake of the offerings spread on the sacred grass; then bestow wealth accompanied by heroic sons.*

tvam āgna īlato jātavedo vād dhavyāni surābhiniḥ kṛtvī | prādāḥ pītrbhyas  
svadhayā te akṣann addhi tvam deva prayatā havīgum śi || 12 ||



*O Agni, having been implored, O Source of the Vedas, have conveyed the oblations, having made them fragrant you have presented them to the fathers; with the funeral offering they have eaten them; so you, O god also partake of the oblations offered.*

ye cēha pitaro ye ca neha yāggaśśca vidma yāguṃ u ca na praviḍma |  
tvaṃ vettha yaṭi te jātavedas svadhābhīr yajñaguṃ sukr̥taṃ juṣasva || 13 ||

*Both the Fathers who are here in this realm and are not, both those whom we know and those whom we know not, you know how many they are O Jātavedas; enjoy the sacrifice well prepared with funeral offerings.*

ye āgni-dagdhā ye anāgni-dagdhā madhye diṃśas svadhayā mādayānte |  
tebhis svarāḷa sunītim etāṃ yathā vaśaṃ tanvaṃ kalpayasva || 14 ||

*Those who, cremated or not, are exhilarated by the funeral offering in the midst of heaven, and O Supreme Lord, being associated with them, construct for them bodies according to your power to enhance spiritual progress.*

## 47. Manyu Sūktam # 1

The Manyu Sūktas R.V. 10:83, 84

These 2 Sūktas from the Rig Veda and are chanted during the yajñas for the destruction of enemies (i.e. *kāma, krodha, moha, mada, lobha, mātsarya.*) Manyu, the personification and presiding Deity of anger, is a form of Nṛsimhadeva and so they also chanted to appease him.

yastē manyo'vidhad-vajra sāyaka saha ojaḥ puṣyaṭi viśvāmānuṣak |  
sāhyāma dāsamāryaṃ tvayā yujā sahaśkr̥tena sahasā sahasvatā || 1 ||

*"O Manyu, the persons who worship You, who are like a thunderbolt, the destroyer of enemies, enjoys all power and strength combined, may we overcome our enemies with You as our friend, invigorating and strong."*

manyur indro manyur evāsa devo manyur hotā varuṇo jātavedāḥ |  
manyuṃ viśa ilate mānuṣīryaḥ pāhi nō manyo tapasā sajoṣāḥ || 2 ||

*"Manyu is Indra, He is Varuna and Agni. Those of human descent praise Manyu. Protect us Manyu, be pleased with our austerities."*

abhihi manyo tava śasta viyān tapasā yujā vi jāhi śatrūn |  
amitrahā vṛtrahā dasyuhā ca viśvā vasūnyā bharā tvaṃ naḥ || 3 ||

*"Come to us Manyu, You who are the strongest of the strong. With austerity as your companion, overthrow our enemies. Give us spiritual wealth, O slayer of enemies, adversaries and foes."*

tvaṃ hi manyo abhibhūt yojāḥ svayambhūr bhāmō abhimātiṣāhaḥ |  
viśva-carṣaṇiḥ sahurīḥ sahāvān asmāsvojaḥ pṛtanāsu dhehi || 4 ||

*"Give us strength in battle, Manyu, O you who posses overpowering strength. You are self-existent, furious, the overthrower of enemies, the beholder of all, enduring, and vigorous."*

abhāgaḥ sannapa pareto asmi tava kratvā taviṣasya pracetaḥ |  
taṃ tvā manyo akratur jihlāham svā tanūr balaḥ deyāya mehi || 5 ||



*"O Lord Manyu, not taking part in Your worship (not offering oblations at the ritual) I was forced to retreat before my enemies. I avoided and neglected your worship. Yet please be kind and give me strength."*

ayaṁ te asmyupa mehyarvāṇ prāticīnaḥ saḥure viśvadhāyāḥ |  
manyo vajrinnabhi māmā vāvṛtsva hanāva dasyūmruta bodhyāpeḥ || 6 ||

*"I am yours! Come to me, turn Your face towards me! O resister of the foes, sustainer of all, Manyu, the holder of a thunderbolt, come to me. Let us slay the demons together, and help us, Your devotees."*

abhi prehi dakṣiṇato bhāvā me'dhā vṛtrāṇi jaṅghanāva bhūri |  
juhomi te dharuṇaṁ madhvo agram ubhā upāṁśu prathamā pibāva || 7 ||

*"Approach me by my right side and let us slay a multitude of foes together. I offer you the best part of the Soma juice, let us drink it together in privacy."*

## Manyu Sūktam # 2.

tvayā manyo saratham ārujanto harṣa māṇāso dhr̥ṣitā marutvaḥ |  
tigmeṣava āyudhā saṁśīśānā abhi pra yantu naro agni-rūpāḥ || 1 ||

*"May the priests, who resemble Agni, ascend the same chariot as You. O Manyu, who is accompanied by the Maruts. May You proceed in battle, advancing, exulting, indignant, armed with sharp arrows, whetting Your weapons."*

agniriva manyo tviṣitaḥ sahasva senānīrṇaḥ saḥure hūta edhi |  
hatvāya śatrūnvi bhajasva veda ojo mimāṇo vi mṛdhō nudasva || 2 ||

*"Blazing like fire, O Manyu, overcome our foes, come as our general, when invoked by us in battle. Having slain the enemies, divide their wealth. Granting us strength, scatter our foes."*

sahasva manyo abhimātimasme rujanmr̥ṇanpram̥ṇanprehi śatrūn |  
ugraṁ te pājo nānvā rurudhre vaśī vaśaṁ nayasa ekaja tvam || 3 ||

*"O Manyu, overthrow our enemies. Advance against our foes, wounding, killing, annihilating them. O You who depend on no-one, who can resist Your fierce might?"*

eko bahūnām asi manya vilīto viśaṁ viśaṁ yudhaye saṁ śīśādhi |  
akṛttar uktvayā yujā vayaṁ dyumantaṁ ghoṣaṁ vijayāyā kṛṇmahe || 4 ||

*"You are praised, O Manyu, as the conqueror of all. Help us contend with all our foes. With You as our friend, O radiant one, we will cry out in victory."*

vijeṣakṛd indra ivān avabravo'smākaṁ manyo adhipā bhāveha |  
priyaṁ te nāma saḥure gr̥ṇim asi vidmā tam utsaṁ yata ābabhūtha || 5 ||

*"O Manyu, giver of victory, You are irreproachable like Lord Indra. Please protect this ritual. O Enduring One, we sing to you appropriate praises. We know this to be the source where You have come from."*

ābhūtyā sahajā vajra sāyaka saho bibharsy-abhibhūta uttaram |  
kratvā no manyo saha medyedhi mahā dhanasya puruhūta saṁsr̥ji || 6 ||

*"O Manyu, You are like a destructive thunderbolt, the overpowerer of foes, the twin brother of victory, and have extreme strength. Be favorable to us, Manyu, in our deeds, O You who are invoked by many in the shock of battle."*

saṁsṛṣṭaṁ dhanam ubhayaṁ samā-kṛtaṁ asmabhyaṁ dattāṁ varuṇaśca  
manyuḥ | bhiyaṁ dadhānā hṛdayeṣu śatravaḥ parājitāso apa ni layantām || 7

*"May Manyu and Varuna bestow upon us undivided spiritual and material wealth; may our enemies, fear within their hearts, be overcome and utterly destroyed."*

## 48. Śānti Mantrāṇi

śan-no mitra śam varuṇaḥ | śan-no bhavatvaryamā | śan- na indro  
brhaspatiḥ | śan-no viṣṇur-urukramaḥ | namo brahmaṇe | namaste vāyo |  
tvam eva pratyakṣam brahmāsi | tvam eva pratyakṣam brahmā vadiṣyāmi |  
ṛtaṁ vadiṣyāmi | satyam vadiṣyāmi | tan-mām avatu | tad vaktāram avatu |  
avatu mām | avatu vaktāram || om śāntiḥ śāntiḥ śāntiḥ ||

*May Mitra (the sun who controls the Prana) grant us peace; may Varuna (the Lord of the night and controller of the Apana) grant peace to us; may Aryaman, (the Principle of chivalry) be propitious to us; may Indra (the cosmic mind) and Brihaspati (the principle of wisdom) grant us peace; may Vishnu of great strides, (the Supreme omnipresent Godhead) be propitious to us salutations to you Brahman (The Absolute reality), and salutations to Vayu (the life-force of the universe). You alone are the perceptible Brahman, You alone I shall proclaim to be the perceptible Godhead, I shall speak of the Right; I shall speak of the Truth; May that (teaching) protect me and also the preceptor. Let that protect us both, the taught and the teacher. Om, let there be peace all pervading.*

śan-no mitra śam varuṇaḥ | śan-no bhavatvaryamā | śan- na indro  
brhaspatiḥ | śan-no viṣṇur-urukramaḥ | namo brahmaṇe | namaste vāyo |  
tvam eva pratyakṣam brahmāsi tvam eva pratyakṣam brahmā avādiṣam |  
ṛtam-avādiṣam | satyam avādiṣam | tan-mām-āvīt | tad vaktāram-āvīt | āvīn  
mām | āvīd-vaktāram || om śāntiḥ śāntiḥ śāntiḥ ||

*May Mitra (the sun who controls the Prana) grant us peace; may Varuna (the Lord of the night and controller of the Apana) grant peace to us; may Aryaman, (the Principle of chivalry) be propitious to us; may Indra (the cosmic mind) and Brihaspati (the principle of wisdom) grant us peace; may Vishnu of great strides, (the Supreme omnipresent Godhead) be propitious to us. Salutations to you Brahman (The Absolute reality), and salutations to Vayu (the life-force of the universe). You alone are the perceptible Brahman. You alone I proclaimed to be the perceptible Godhead, I spoke of the Right; I spoke of the Truth: that (teaching) protected me and also the preceptor. That protected us both, the taught and the teacher. Om, let there be peace all pervading.*

saha-nāvavatu | saha nau bhunaktu | saha vīryam karavāvahai | tejasvi-  
nāvadhītam astu mā vidviṣāvahai || om śāntiḥ śāntiḥ śāntiḥ ||

*May Brahman protect us both together, May he nourish us both together. May we both work together with great energy. May our study be vigorous and effective. May we never hate each other. May peace — physical, mental and spiritual be on us forever.*

namo vāce yā cōditā yā cānuditā tasyai vāce namo namo vāce namo vācas-  
pataye nama ṛṣibhyo mantra-kṛdbhyo mantra patibhyo mā mām-ṛṣayo  
mantra-kṛto mantra-patayaḥ parādurmāhamṛṣin mantra-kṛto mantra-patīn

parādām vaiśva-devīm vācam udyāsagum śivām adastām juṣṭhām  
 devebhyaś śarmā me dyauś śarmā prthivī śarmā viśvam idam jagat | śarmā  
 candraśca sūryaśca śarmā brahma prajāpati | bhūtam vadiṣye bhuvanam  
 vadiṣye tejo vadiṣye yaśo vadiṣye tapo vadiṣye brahma vadiṣye satyam  
 vadiṣye tasmā aham idam upastaraṇam upastṛṇa upastaraṇam me prajāyai  
 paśūnām bhūyād upastaraṇam aham prajāyai paśūnām bhūyāsam  
 prāṇāpānau mṛtyor-mā-pātām prāṇāpānau mā mā hāsiṣṭham madhu  
 maniṣye madhu janiṣye madhu vakṣyāmi madhu vadiṣyāmi madhumatiṁ  
 devebhyo vācam-udyāsagum śuśrūṣeṇyām manuṣyebhyaṣtam mā devā  
 avantu śobhāyai pitaro'numadantu || om śāntiḥ śāntiḥ śāntiḥ ||

tacchaṁyo rāvr̥ṇīmahe | gātuṁ yajñāya | gātuṁ yajña-pātaye | daivī svastir  
 astu naḥ | svastir mānuṣebhyaḥ | ūrdhvaṁ jigātu bheṣajam | śanno astu  
 dvīpade | śam catuspade ||

*We worship the Supreme Being for the welfare of all. May we be free from all miseries and shortcomings so that we may always chant in the sacrifices and for the Lord of Sacrifices. May the medicinal herbs grow in potency, so that diseases can be cured effectively. May the devas grant us peace. May all human beings be happy, may all the birds and the beasts also be happy. Om Peace Peace Peace.*

namo brahmaṇe namo 'stvagnaye namaḥ prthivyai nama auṣadhībhyaḥ |  
 namo vāce namo vācas-pātaye namo viṣṇave brhate karomi || om śāntiḥ x 3 ||

*I pay my obeisance to Brahma (The Vedas) and to you O Agni (Fire of Wisdom), to the Earth (my Support) and to the Herbs (that nourish me). Salutations to Speech and the Lord of Speech, salutations to Vishnu (the omnipresent Truth), this I do for the Sacred Vedas. Om Peace Peace Peace.*

śam no vātaḥ pavatām mātariśvā śam nās-tapatu sūryaḥ |  
 ahāni śam bhavatu naśśagum rātriḥ pratidhīyatām |

*Pleasantly blow the wind for us, may Sūrya warm us pleasantly.  
 May days pass pleasantly for us, may nights draw near delightfully.*

śam uṣāno vyucchatu śam āditya udetu naḥ |  
 śivā naś-śantāmā bhava sumṛḍikā sarāsvati |

mā te vyōma sandṛśi | idāyaivāstvāsi vāstu madvāstu manto bhūyāsmā mā  
 vāstoś-cchithsmahya vāstus-sa bhūyād yo'smān dveṣṭi yaṁ ca vāyam  
 dviṣmaḥ ||

pratiṣṭhāsi pratiṣṭhāvanto bhūyāsmā mā pratiṣṭhāyā chithsmahya pratiṣṭhas  
 sa bhūyād yo'smān dveṣṭi yaṁ ca vāyam dviṣmaḥ | āvātavāhi bheṣajam  
 vivāta vāhi yadrapaḥ | tvagum hi viśvabheṣajo devānām dūta iyase |  
 dvāvīmau vātau vāta āsindhora parāvataḥ ||

dakṣam me anya āvātu parānyo vātu yad-rapaḥ | yadado vāta te  
 grhe'mṛtasya nidhir hitaḥ | tato no dehi jīvase tato no dhehi bheṣajam | tato  
 no maha āvaha vāta āvātu bheṣajam |

śambhūr mayobhūr nō hrade praṇa āyūguṃṣi tāriṣat | indrasya gr̥ho'si tam  
tvā prapādye sagus-sāśvaḥ | saha yanme asti tena | bhūḥ prapādye bhuvāḥ  
prapādye suvaḥ prapādye bhūr-bhuvāḥ suvaḥ prapādye vāyūṃ  
prapādyenārtām devatām prapādye'smānam ākhaṇam prapādye prajāpater  
brahma kośam brahma prapādye om prapādye ||

antarikṣam ma urvantaram br̥had agnayāḥ parvatāśca yayā vātas svastyā  
svastimān tayā svastyā svastimān āsāni | prāṇāpānau mṛtyor māpātām  
prāṇāpānau mā mā hāsiṣtam ||

mayi medhām mayi prajāṃ mayyagnis tejo dadhātu | mayi medhām mayi  
prajāṃ mayindra indriyam dadhātu | mayi medhām mayi prajāṃ mayi  
sūryo bhrājo dadhātu ||

*May Agni bestow on me intelligence, progeny and splendour. May Indra bestow on me intelligence, progeny and force. May Surya bestow on me intelligence, progeny and radiance.*

dyubhir-aktubhiḥ paripātam asmān ariṣṭebhir aśvinā saubhagebhiḥ | tanno  
mitro varuṇo mā mahantām aditiḥ sindhuḥ pṛthivī uta dyauḥ |  
kayā naścitra ābhūva dūti sadā vṛdhas-sakhā | kayā śaciṣṭhayā vṛtā ||

*What sustenance will he bring to us, wonderful ever prospering friend? With what most mighty company. (S.Y.V. 27:39)*

kastvā satyo madānām maguṃ hiṣṭho math-sadandhasaḥ | dṛdhā cidāruje  
vasu | abhīṣuṇas-sakhinām avitā jaritrṇām | śatām bhavāsyūtibhiḥ ||

*What, genuine and most liberal offering libation will invigorate you with essence to burst open even strongly-guarded wealth? You are the protector of us, your friends who praise you. With an hundred means approach us. (V.S. 36:4-6)*

vayas-suparṇā upasendur-indram priya medhā ṛṣayo nādhāmānāḥ |  
apādhvāntam ūrṇuḥi pūrdhi cakṣur mumugdhyasmān nidhayeva baddhān |  
śanno devīr abhiṣṭaya āpo bhavantu pītaye | śamyor abhisravantu naḥ ||

*Gracious be the divine waters for our protection, be they for our drink. May they flow down on us for peace and perfection.*

īśānā-vāryāṇām kṣayantiś-carṣaṇinām | apo yācāmi bheṣajam | sumitrāna  
āpa oṣādhayas santu durmitrās-tasmai bhūyāsuryo'smān dveṣṭi yaṃ ca  
vayam dviṣmaḥ ||

āpo hiṣṭho māyo bhuvāḥ | tā nā ūrje dadhātana | mahe raṇāya cakṣate | yo  
vaś-śivatamo rasah | tasya bhājayateḥa naḥ | uśatīr-iva mātaraḥ | tasmā  
araṅga māma vaḥ | yasya kṣayāya jinvatha | āpo janayathā ca naḥ ||

*O Waters! you are beneficent, so grant to us nourishment that we may behold great delight. Grant us a share in that great bliss that you possess, like Mothers in their tender solicitous love. To you we come*

*gladly for Him, to whose abode you lead us on. Make us pure through wisdom and grant us to be reborn with splendour.*

pr̥thivī śāntā sāgninā śāntā sāmē śāntā śucaguṃ śamayatu | antarīkṣaguṃ  
śāntam tad vāyunā śāntam tan me śāntaguṃ śucaguṃ śamayatu | dyauś-  
śāntā sādityenā śāntā sā me śāntā śucaguṃ śamayatu ||

*The earth is peaceful, together with fire it is peaceful, may I obtain that tranquillity and purity of mind. The atmospheric region is peaceful, together with wind it is peaceful, may I obtain that tranquillity and purity of mind. The space is peaceful, together with the Sun it is peaceful, may I obtain that tranquillity and purity of mind.*

pr̥thivī śāntir-antarīkṣaguṃ śānti dyauś-śāntir diśāś-śāntir avāntara diśāś-  
śāntir agniś-śāntir vāyuś-śāntir ādityaś-śāntiś candramāś śāntir nakṣatrāṇi  
śāntir-āpaś śāntir oṣadhayaś śāntir vanas-patayaś śāntir gauś śāntir ajā śāntir  
aśvaś śāntiḥ puruṣaś śāntir brahma śāntir brāhmaṇaś śāntiś śāntir eva śāntiś  
śāntir me astu śāntiḥ | tayāhaguṃ śāntyā sarvā śāntyā mahyam dvipade  
catuṣ-pade ca śāntim karomi śāntir me astu śāntiḥ ||

*Peace be to the earth; peace to the atmosphere; peace to the sky; peace to the cardinal directions and to the intermediate directions; peace to the fire; peace to the wind; peace to the Sun; peace to the Moon and constellations; peace to the waters; peace to the healing herbs; peace to the forests; peace to the cattle; peace to the goats; peace to the horses; peace to all humankind; peace to the Creator; peace to the priests; let there be peace everywhere and may I attain peace. From that all-pervading peace, may there be peace to me and to all animals and birds; I make peace with all creation; may I have peace.*

eha śrīṣca hrīṣca dhṛtiṣca tapo medhā pratiṣṭhā śraddhā satyam  
dharmaścaitāni mottiṣṭhan tam anūttiṣṭhantu mā māguss śrīṣca hrīṣca  
dhṛtiṣca tapo medhā pratiṣṭhā śraddhā satyam dharmaścaitāni mā mā  
hāsiṣuḥ | udāyuṣā svāyuṣo doṣadhīnāguṃ rasenoṭ parjanyaśya  
śuṣmeṇodasthām amṛtāguṃ anu ||

tac-cakṣur deva-hitam purastāc-chukram-uccarāt || paśyema śaradaś-śatam,  
jivema śaradaś-śatam, nandāma śaradaś-śatam, modāma śaradaś-śatam,  
bhavāma śaradaś-śatam, śṛṇvāma śaradaś-śatam, prabrāvāma śaradaś-śatam,  
ajitāsyāma śaradaś-śatam jyok cā sūryam dṛṣe ||

*The Sun that rises in the east sees to the welfare of the gods. May we continue to see for an hundred autumns, may we live for an hundred autumns, may we rejoice for an hundred autumns, may we enjoy for an hundred autumns, may we radiate with glory for an hundred autumns, may we listen to what is beneficial for an hundred autumns, may we speak well for an hundred autumns, may we never be defeated for an hundred autumns, thus for a long time may we continue to realise the Divine Light.*

ya udāgan-mahato'rṇavād vibhrājamānaś śarirasya madhyātsamā vṛṣabho  
lohitākṣa sūryo vipāscin manasā punātu ||

brahmaṇaścotanyasi brahmaṇa āṇistho brahmaṇa āvāpanam-asi dhāriteyam  
pr̥thivī brahmaṇā mahi dhāritam-enena mahad antarīkṣam divam dādhāra

pr̥thivīgum sadēvām yad aham veda tad aham dhārayāṇi mām advedo'dhi  
visrasat ॥

medhā-manīṣe māviśatāgum samīci bhūtasya bhavyasyāvarudhyai sarvaṃ  
āyuryāṇi sarvaṃ āyuryāṇi । ābhir-gīrbhir yadatōna ūnamāpyāyaya harivo  
vardhamānaḥ । yadā-stotr̥bhyo mahi gotrā rujāsi bhūyiṣṭha-bhājo adha te  
syāma । brahma prāvādiṣma tanno mā hāsīt ॥

dyaus śāntir antarikṣagum śāntiḥ pr̥thivī śāntir āpa śāntir oṣadhaya śāntiḥ ।  
vanaspataya śāntir viśvedevāś śāntir brahma śāntis sarvagum śāntiś śāntir  
eva śāntis sā mā śāntir edhi ॥

*Peace be to the sky, peace be to the atmosphere, Peace be to the earth, Peace be to the waters, Peace be  
to the herbs, Peace be to the forests, Peace be to the gods, Peace be to the creator, Peace be to all beings,  
peace indeed peace, may that peace come to me too.*

